

Sept. 1, 1886.]

Evangelical Christendom.

SEPTEMBER, 1886.

THE MONTH.

THE attention of our readers is directed to the full programme of the Ryde Conference of the Evangelical Alliance, given on another page.

Admiral Sir William King-Hall, K.C.B., has been very soon removed by death after he had accepted the position of Vice-President of the Evangelical Alliance. He will be much missed at the Annual Conference which is to be held during the present month. He was a well-known figure at former gatherings of the Alliance, and we do not know that any one was more popular as a chairman or a speaker. Sir William always came straight to the point, and his homely and warm-hearted way of speaking was much relished, perhaps partly as a contrast to the more polished and elaborate style of other distinguished men. He was an ardent supporter of the Temperance cause, and took a great interest in movements for the benefit of the working classes; and held to the Bible and the Sabbath with a staunch and simple faith.

The Rev. C. G. Foster, of St. Martin's Church, Scarborough, has gone over to the Church of Rome. He was a member of the English Church Union and the Confraternity of the Blessed Sacrament, and an ex-member of the Society of the Holy Cross. His secession to Rome, we are told, created considerable astonishment, although it does not seem to us that there was much room for it, considering his previous career. In Scotland, the Roman Catholic question has been the occasion of a legal decision that has caused a good deal of sensation. The Rev. Peter Leys, a Presbyterian minister, was sent to prison because he refused to give up his grandchildren, whom he had brought up, to their father, who had become a Romanist. He told the Court that he knew the risk he ran, but it was his duty to obey God rather than man. He has since been liberated.

The Bishop of Durham, in presiding at a Mass Meeting of the Church Army, at Sunderland, said that they had inherited from those before them vast arrears of evangelistic work, and they must employ the masses to evangelize the masses. They must make a new departure to meet the pressing need. One great recommendation of the Church Army was that it was thoroughly loyal to the parochial system. This was in the first instance his one apprehension, but all his fears had been dissipated. It was his conviction that the Church Army had been the instrument of dragging out many a poor soul from the gutter of immorality and vice, that it had exorcised the demon of drink and of other vices as bad as drink, and had set those so possessed, clothed and in their right mind, at the feet of Christ.

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Lincoln House, in Baker Street, has been opened as a Home for Working Girls, in addition to the seven that had been previously established. Accommodation, in the whole of these taken together, has been provided for a little over five hundred inmates. Mr. John Shrimpton, the Honorary Director, explained at the opening of Lincoln House that the Homes were thoroughly permeated with religious influence. The more he became acquainted with young women and their difficulties and temptations, the more did he feel that Christian Homes were needed for them. The number was very few in comparison with what they ought to have.

The Bishop of London, in presiding at the annual meeting of the International Arbitration and Peace Association, said they wanted to make men feel that it was an imperative Christian duty to create a public opinion in favour of arbitration. Their business was to dispose men towards peace, but not to act as if they were an established International Court.

The French Church, which meets in the Crypt of Canterbury Cathedral, celebrated its 336th anniversary, on which occasion the church, which has been recently restored, was inaugurated as a memorial of the late Archbishop Tait. The sermon in the afternoon was preached by the Rev. Edward White, Chairman of the Congregational Union; and that in the evening by the Hon. and Rev. Canon Fremantle. The Canon said that, speaking for himself, he rejoiced that this interesting relic of a persecuting age had been preserved, if only because its pulpit was one of the very few places where a clergyman of the Established Church and a Nonconformist minister could legally preach in succession to each other on the same day.

The Primate reported, at a meeting held in Lambeth Palace, that the Queen concurred in the scheme for the erection of a Church House as a memorial of her Jubilee, but requested that it should not be put forward as the national commemoration of the occasion. It would be, said the Primate, simply a Church memorial, not a State Church memorial.

Archdeacon Harrison, who presided at a meeting held in the Jerusalem Chamber, Westminster Abbey, of the Association for the Furtherance of Christianity in Egypt, stated that in consequence of negotiations with the authorities in Egypt, the Gordon College had been established, in which twenty-eight persons of Egyptian nationality were already receiving instruction. Though the progress made by the association had been slow, he believed that, at any rate, it had been safe.

Bishop Wordsworth wrote a long letter to the *Times* advocating a union between the Church of England and the Church of Scotland as the most appropriate thing to be accomplished during Her Majesty's Jubilee year. Dr. Wordsworth has been labouring for thirty years to effect a union between the Presbyterians and the Episcopal Church of Scotland, but, so far, without success. Whatever may happen in the future, the scheme he has put forward has no chance of realization at the present moment. Dr. Wordsworth is much esteemed by men of all parties, and those who differ from him cannot but feel respect and sympathy for his longings after greater unity in the Church of Christ.

The Rev. Henry Perrott Parker, M.A., has been appointed successor to Bishop Hannington, in Eastern Equatorial Africa. Mr. Parker was, for some years, Secretary of the Church Missionary Society in Calcutta. He came to England in

1885, and on returning to India in the latter part of that year, he undertook, at his own earnest desire, direct evangelistic work among the Gonds. In accepting the Bishopric, he has stipulated that another missionary should be sent to carry on his new work among that aboriginal people. He is the fourth Bishop furnished for other spheres by the missionaries of India.

A very important step has been taken by the Wesleyan Conference in sanctioning the establishment of a London West Central Mission. It is three years since the movement in favour of it began, and it was not finally carried without considerable opposition. The matter was first discussed at the Pastoral Session of the Conference, and, after a long debate, it was resolved to take practical steps for its accomplishment in the event of the Representative Conference sanctioning the proposal. A second debate took place at the Representative Conference, at the conclusion of which it was carried by a large majority, that it was desirable to establish the mission. The leading place in both discussions was taken by the Rev. J. E. Clapham, who has succeeded the Rev. A. M'Aulay as Home Mission Secretary, and has already amply justified his appointment. He said they were face to face with a gigantic problem, and if they solved that problem in London, they would solve it likewise for Manchester and Liverpool, Glasgow and New York, where the crowded conditions of modern social life among the poor had altered the circumstances in which men lived. The masses of the population to which he referred had no home life, and had to choose between the single stifling room and the street or public-house. There were hundreds of thousands of people who could hardly find the means of life in London, so poorly paid and precarious was their employment. Then there was vice—awful, unspeakable vice—vice which ruined respectable married women, destroyed the daughters of the people, and devoured even the children. As a church, they had not touched this evil; but it was getting into their homes; it was corrupting civilization; and it ought, if it could, to be put down. No church, with the exception of a branch or mission here or there, had got a real grip of the slum or the artisan population. Christianity had not got hold of the masses of London. The Rev. Hugh Price Hughes said that this was the most important work which Methodism had projected in his day. The West was the citadel of vice, and they should plant a fort in its midst. The Rev. Mark Guy Pearse was set apart for one year to promote the interests of the London Mission. The bold step taken by our Methodist friends shows that they are alive to the need of getting beyond stereotyped lines of work, and are willing to make new departures called for by change of circumstances. The enterprise on which they have ventured will be followed by the best wishes of all Christians who take a lively interest in the welfare of the people.

The subject of Village Methodism also received considerable attention at the Conference, and a voluminous report was circulated among the members. The Rev. T. Champness gave an account of his labours in evangelising the rural districts. He either had or should soon have twenty-three men thus engaged. One of the men had never stopped in a house without winning a soul. Once he found himself in a house where only two persons lived, and as both were Church members, he thought he should not succeed in getting a convert; but the next door neighbour, hearing him at prayer, was awakened and brought to Christ. Mr. Rivett was convinced that the claims of the villages were equally important with those of outcast London, for from the villages a constant stream of people was running to London and the Colonies. A leaven should be sent to the villages which would leaven the whole.

lump. The general feeling seemed to be that "the man in the smock frock" was going to rule England, and no time was to be lost in evangelizing him. Dr. Rigg observed that when the day arrived that their ordinary method would not admit of spontaneous methods being introduced, it would be a bad day for them.

It has been resolved to take steps for holding another Ecumenical Conference of all the Methodist Churches in the year 1891; the place of meeting to be in America. Such a meeting may prove very helpful in promoting mutual knowledge and a brotherly spirit, and may pave the way to actual re-unions.

Lord Egerton of Tatton presided at the meeting of the Church Defence Institution, and Mr. Bosworth Smith was one of the principal speakers. It was reported that there was a large increase in subscriptions, and no fewer than 136 new branches had been formed. The Council of the Prayer-book Revision Society have transmitted a resolution to the Archbishop of Canterbury urging that a "measure should be carried through Parliament for the revision in a scriptural direction of the Book of Common Prayer." The Council believe that this would be amongst the most effective means for suppressing the "conspiracy which is at work to undo the Reformation." The Bishop of Liverpool has been writing another series of papers on Church Reform. He pleads for many and radical changes, including the abolition of deans and canons, and the use of popular services and shortened prayers.

The Keswick Convention is one of the most notable annual gatherings in the same general line as the meetings at Mildmay Park. It was established twelve years ago, as our readers are aware, by the late Canon Battersby. The meetings began this year on the last Sunday of July, when the preachers were the Revs. W. Haslam and J. A. Jacobs. Other well-known Christians took part in the subsequent proceedings, including the Revs. Dr. Elder Cumming, W. Webb-Peploe, C. A. Fox, Evan Hopkins, and Pastor Stockmayer. Mr. Bowker acted as President. A correspondent says of the Convention: "Most wonderful gatherings! Present from a thousand to twelve hundred every morning at seven o'clock for prayer! 'We are all one in Christ Jesus,' was inscribed at the entrance to the tent, and a most fitting motto it proved to be. The unity of the Spirit was felt, and was maintained. Denominational differences seemed for the time being to be lost sight of. England, Scotland, Wales, Ireland, India, China, and many other countries, were represented. Faint yet beautiful picture of the Church of the millennial age! The singing was most sweet; heaven appeared to have come down to earth. The prayers! what shall we say of them! They were prayers! The men who led in them seemed to be under the special guidance of the blessed Spirit. The results of the meetings who can tell? The foreign mission field will benefit by them. The home churches will be blessed by them. Over 200 ministers at least were present. Theological students from Cambridge were there in a goodly number. Deaconesses, Bible-women, Presidents of Y.M.C.A. and Y.W.C.A., etc., were there. Leaders of many religious and philanthropic movements were there, to get a fresh baptism of the spirit of love and zeal. Hundreds of earthen vessels were filled with the heavenly treasure."

The thirtieth and latest institution formed in connexion with Dr. Barnardo's Homes has received the appropriate and attractive name of "Babies' Castle," and is situated in the ancient and picturesque village of Hawkhurst, Kent. It was opened on the 9th ult. by H.R.H. Princess Mary, Duchess of Teck. The origin of the

institution is due to the kindness of the late Mr. Theodore Moilliet, of Ellerslea, who presented to Dr. Barnardo two villa houses and grounds at that spot, which Dr. Barnardo at once adapted for the reception of infant children who could not be so well treated in the East-end of London. From the commencement of Dr. Barnardo's Homes in March, 1866, down to March, 1886, more than 7,600 boys and girls have been rescued through their instrumentality. It has been a great, we might almost say a marvellous, work of benevolence, and deserves the hearty support of the Christian public.

A HUNDRED YEARS OF MISSIONS.

No exact date can be fixed for the beginning of modern Protestant missions, but, speaking generally, they may be said to have been in existence and to have developed themselves successfully for about a century. Missions of one kind or another have, indeed, been attempted from the era of the Reformation, but the first efforts in that direction were for the most part temporary and abortive. The Society for the Propagation of the Gospel and the Missions of the Moravian Brethren were the earliest organizations which showed considerable activity, and have secured a permanent existence. In 1786, by a striking coincidence, Charles Grant in India, and William Carey in England, first formally propounded their views in regard to missions. The first of these gentlemen became afterwards one of the founders of the Church Missionary Society, and the second was one of the famous three who established the Baptist Mission at Serampore. A hundred years have elapsed since then, and the time has arrived for the Church of Christ to make a careful and earnest inquiry into the past history and present condition of Protestant missions to the heathen and Mohammedan world. Perhaps such a review may lead to conclusions that are both unexpected and startling, but it is always best to look at facts exactly as they are. This is the only way by which it can be ascertained what has to be done, and what means should be used to enable us to go about the work with any prospect of success.

The Rev. James Johnston has published a pamphlet in which he states the conclusions at which he has arrived in the shape of three or four brief propositions. These are the facts he puts before us: (1) That the results of missionary enterprise, during the century have been as great as could reasonably be expected from the methods employed, and the stinted liberality, faith, and prayers of the Church; (2) that although three millions of converts have been added to the Church, there are now two hundred millions more heathen in the world than there were when Protestant missions began, a hundred years ago; (3) that while Christian missions have made almost no impression on the great systems of heathenism, the heathen have converted many millions to the faith of Brahma, Buddha, and Mohammed. Of these three statements, the first may be considered as on the whole encouraging, but the remaining two are fitted to produce a feeling of great uneasiness. The conversions that have taken place to the three great false systems of religion are perhaps not so very important a factor in the problem as might at first sight appear. The process by which these faiths extend their area is almost exclusively through absorption of inferior races. In this way Mohammedanism is spreading to new regions in Africa, and is fast increasing in the Indian Archipelago. Even in India it is constantly gaining over numbers from the low castes, to whom the social advantage of association and inter-marriage with a superior race is a great attraction. Hinduism is drawing to itself the various aboriginal tribes of the country, such as the Gonds, etc. With Buddhism it is much the same, but to a smaller extent; the region where it is gaining ground being the tribes in the northern dependencies.

of China. The painful feature in such changes is that converts to higher systems of error are not brought nearer to Christian truth, but alienated from it the more.

The great and startling fact, however, is that while Christian missions have been making their little handfuls of converts, the population of the heathen world has increased to a prodigious extent. There are two hundred millions of idolaters and Mohammedans, at the present day, more than there were a hundred years ago. The number of mission converts is not more than three millions. The disproportion between the figures is so enormous, that the simple statement of the fact is more eloquent than any comment can be. At this rate of increase, when will Christian missions overtake the population of the world? So far as we have gone as yet, the Christian population, with one or two slight exceptions, is not overtaking the heathen population at all, except among nations that are numerically stagnant, or races that are dying out.

Is the Christian Church, then, to sit down in despair? Is she to give up the effort to evangelize the world as an enterprise that is utterly hopeless, and predestined to failure? No, this she cannot do. She is bound to be faithful to her Master's great commission, to "go into all the world and preach the Gospel to every creature." So much has been already effected as to put her on a vantage-ground for carrying on the enterprise in the future, if she will but rise to the greatness of the occasion. Preliminary difficulties have been overcome. Languages have been mastered; translations of the Scriptures made; public opinion secured in favour of missionary effort; methods of labour have been adopted and improved through much experience. Then the actual results have not been small in proportion to the means employed. Twenty-seven thousand native converts are now employed and paid as evangelists by their own countrymen; and there are two thousand five hundred ordained pastors of native congregations. Then the rate of increase is large. The mission churches double their membership in about ten or twelve years, while the churches at home scarcely double theirs in seventy or eighty.

The work, therefore, has its strong encouragements; but what is wanted is greater unity and concentration of effort on the one hand, and a far larger spirit of zeal and liberality on the other. The aggregate income of the missionary societies in this country is a million and a quarter. This sounds a large sum, but to see what it is comparatively, we may observe that the amount spent yearly on amusements is twelve millions, on tobacco thirteen millions, and on strong drink ONE HUNDRED AND TWENTY-FOUR MILLIONS. Truly the Church has not yet made missions her great object. Christian men, with some noble exceptions, have not taken the matter to heart as they ought to have done. It is time to make a fresh departure—to inaugurate a new era in this noblest and most important of all the tasks to which Christian men or nations can be called. If the year 1887 should witness such an event, it will take rank as one of the most glorious years in our modern era.

FAITH'S RECKONINGS.

WHILE God's Word abounds in the richest and most gracious promises, we find Christians continually mourning over their inability to claim these promises as their own, and seeming to regard them as so many veins of precious metal which would require so much labour to render them available that they must rest content to know that such riches exist without reaping any benefit from them. But if we would bear in mind

that the question is not one merely of our enjoyment of God's mercies, but of His honour and glory, we should more vividly realize that "whatsoever is not of faith is sin."

In nothing, perhaps, is the adversary more persistently crafty than in the discouraging suggestions which he heaps up before that believer who catches a glimpse of God's open treasure-house. It is indeed

strange that we, as God's dear children, can ever be persuaded that He who "of His own free will" uttered these promises of wondrous bounty, should have any reluctance to fulfilling His gracious word. But Satan turns our eyes from the plain avenue leading to God's mercies, and rivets our attention on worldly circumstances and so-called natural impossibilities.

Oh, to think of our "limiting the Holy One of Israel" by any conceivable condition of His own creation! What if the way does seem completely hedged up to our small human comprehension, is it therefore hedged up to the Almighty God—"the Creator of the ends of the earth"? We may be "entangled in the land," as were the children of Israel in their flight from Egypt, but if we are trusting the Lord when Pharaoh's host pursues, He will open a path for us through the mighty waters. We must ever remember that what is impossible with man is possible with God, and that no earthly circumstances can hinder the fulfillment of His word, if we look steadfastly at the immutability of that word, and not at the uncertainty of this ever-changing and disappointing world.

Very simple and plain is our part in the obtaining of God's promised blessings, and this laying hold of faith is much easier of accomplishment than most of us are willing to believe. Our part is simply to reckon our prayers as heard and answered, and God's part is to make faith's reckonings real. This is by no means a question of feeling faith, but of acting faith.

We always find ourselves acting upon what we really believe, and just as far as we act faith, so far shall we be expressing our belief in God's faithfulness. It is not necessary to feel some particular emotion in our hearts, but to act as though we believe what we profess to believe. God would first have us believe His word without other confirmation, and then He is ready to give us "according to our faith." It could not be consistent with God's truth that our petitions should be granted while we were looking to circumstances to confirm His faithfulness. This would be, on our part, a sort of experimental trust, a presumptuous testing of the Divine character, above which the infinite dignity and holiness of God must for ever hold itself exalted.

Belief in God's word in spite of feelings or circumstances is a divine truth which we can only comprehend by the aid of the Holy Spirit. We find this essential principle of

faith plainly given by our blessed Lord in His words to His disciples after the withering of the fig-tree (St. Mark xi. 22-24). He first exhorts them to "have faith in God," and proceeds to explain the nature and power of such faith as His followers should exercise. The power of this faith would be no less than to enable them to remove a mountain and cast it into the sea, and the conditions of such a miracle as here set forth are, first, belief in God's words, and not in the natural possibility of such a result; and, second, belief in the transpiring of the event before circumstances justify the belief. The real condition of the miracle is, of course, "faith in God," and Christ's further exposition of that faith shows what is essentially the state of a believing heart.

As a necessary consequence of his faith in God, the true Christian "shall not doubt in his heart, but shall believe that those things which he saith shall come to pass," and then, as an inevitable result of God's faithfulness, our Saviour adds, "he shall have whatsoever he saith." Directly afterward, as if to add strength upon strength to this marvellous truth, our blessed Lord utters this wondrous faith principle once again in these explicit words: "Therefore, I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." "Believe that ye have received them" is an injunction to believe in the immediate conferring of the desired blessings, while the promise, "ye shall have them," implies a future possession. The manifest possession may, and does, in many cases, instantly follow the claims of faith, but it is nevertheless subsequent to our belief in the reception of the gift. We are to believe that the blessing prayed for is ours, solely on the assurance of God's word, without any reference to the apparent state of things. We are to rest wholly on God's word for the surety of our possession, and then, in God's own time, be it longer or shorter, we shall have that possession made manifest to our human sense as well as to our faith. "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us" (1 John v. 14-15).

Having the assurance that our petition is granted before we see that it is granted, we must proceed to act upon faith's reckonings, and take a course which will justify our professed belief. For example, if we plead for holiness of heart, and then reckon ourselves 'to be dead indeed unto sin' and "alive unto God," we shall keep our eyes fixed upon Him

"who is our life," and not upon the corpse of our old nature.

The very fact of our watching that evil nature, which we claim to be dead, would indicate that we are still trying to perceive in our crucified flesh signs of that very carnal life which we have claimed to be crucified. We are told repeatedly in God's Word to "watch and pray," but we are not by any means commanded to watch the workings of self. Such a course never fails to result in disaster. We must be constantly "looking unto Jesus, the author and finisher of our faith." We have great need of watchfulness, but it is the watchfulness which rivets our attention on the Holy One, to whose image we would be conformed. We must look out of self, not at self. Jesus said to His disciples, "Watch ye, therefore; for ye know not when the Master of the house cometh" (St. Mark xiii. 35). Were we to turn our eyes towards self, we could not be watching for our Lord; but the very fact of our watching for His appearance will keep us in the right attitude to receive Him. If we will constantly reckon our evil nature

dead, God will make faith's reckonings real unto us. We are slow in learning this, but until we do, we cannot understand "the glorious liberty of the children of God."

Dear reader, whatever your individual needs may be, will you not begin now to reckon God's word as fulfilled in you? After each venture of faith, look steadfastly at Jesus, without regard to your apparent weakness, and you will surely receive according to your faith, and not according to your feelings.

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. xl. 28-30).—C. F. Judd.

SELF-GLORYING.

PERHAPS there is no one thing more strongly and constantly reprobated in the Christian Scriptures than self-glorying; and it would seem that the current of human nature sets more powerfully in this direction than in any other. It is treated in the Old and New Testaments as the most formidable enemy of truth and righteousness; something that incapacitates the heart from profiting by the beneficent government of God, and from accepting God's method of salvation. The tower of Babel, whose top was to reach the clouds, was to be a magnificent monument of man's prowess and man's greatness. The pyramids were designed to body forth the majesty of man. "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" said King Nebuchadnezzar. Belshazzar sought to reach a higher pitch of self-glorification by using in his banquet the sacred vessels brought from the temple of Jehovah in Jerusalem for drinking cups. How often did chastisement come upon the kings of Judah and Israel! how often were the people of God delivered into the hands of idolaters, because the Jews became puffed up on account of the advantages bestowed upon them! The history of God's

dealings with mankind, from the beginning of the world to the present day, goes far to show that the great difficulty in the way of blessing mankind is their tendency to regard these favours as a tribute to their own importance, goodness, and worth; a result exactly opposite to that which they are designed to secure.

"Not knowing that the goodness of God leadeth thee to repentance; but after thy hard and impenitent heart, treasurest up unto thyself wrath against the day of wrath." "That no flesh should glory in His presence," is declared, both in the Old and New Testaments, to be the aim that God proposes to reach in all His dealings with man. This is really the great point of controversy between God and man. That man is a sinner, man acknowledges; and it is not here that he conflicts with the testimony of God. That man has nothing to glory in, is the teaching of the Book that man finds hardest to receive.

The problem of problems is how to save men from their sins without developing in them a self-glorifying spirit. If the blasphemer, the thief, the murderer, the adulterer, manage to cling to the idea of their own goodness and greatness, how natural will it be for those who have been turned from scandalous sins to cherish the conviction of their own merit and moral worth!

This self-glorying spirit has had a great deal to do with the formation and development of the religions that prevail among men. These religions appeal to man's spirit of self-glorification to secure his observance of their teachings. He is a sinner, granted; he has broken the commandments of God, nothing more natural; but he has done something better than keeping the commandments; he has done some better things than those commanded; he has chastened his body, curbed his appetites, performed austerities, given to Brahmins, gone on pilgrimages, put ashes on his face, repeated the name of God, drunk the water in which holy men have washed their feet, repeated prayers in a dead language, and done many similar things; and in this way he has attained a measure of merit which the mere keeping of the commandments would never have secured to him. And so, if we go through the various religions of men, we find that the measures devised for man's salvation are the very things that most stimulate his feeling of self-complacency, self-trust, self-aggrandizement.

Now when we come to Christianity, we find a religion against which this objection does not lie. It undertakes to save men from their sins; to cleanse them from all unrighteousness; to redeem them from all iniquity; to recreate in them the image of God; to endow them with the fruit of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; to give them victory over the world. Well, man being what he is, how shall he not be puffed up by the conscious possession of these things? how shall he escape that self-glorying which is so natural to him? Well, the answer, pure and simple, is this.

The believer has these things in Christ, has them only as he abides in Christ, has them as the unmerited gifts of God. "I am crucified with Christ," says Paul; "nevertheless, I live; yet not I, but Christ liveth in me; and the life that I live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." And again: "Christ is made of God unto us wisdom and righteousness, sanctification and redemption;" "the Lord our Righteousness."

At the cross of Christ the believer sees the judgment of God upon his own sinful life executed on Christ. He learns there the lesson of his own utter unworthiness, and comes to understand that man's goodness, apart from God, is all a fiction; for there is none good save One—that is, God. As the branch can only bring forth fruit by abiding in the vine, so man must be in alliance with God, and have the Spirit of God dwelling in him, before he can do any good; and the glory of this goodness belongs to God. To get upon the basis of one's own merit is to get away from Christ and from salvation.

Some tell us that sin is necessary in this life to keep man humble; but by so speaking they simply show that they have not rightly apprehended God's method of saving men. What is necessary is that we should learn the lesson that "of Him, through Him, and to Him are all things;" that all goodness is from God, and we have it only as we abide in Him. We have life in Christ, in Him only. God can redeem us from all iniquity, and keep us from all sin, when, at the cross of Christ, we have died to all self-glorification by beholding there God's judgment upon us.—GEORGE BOWEN.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Aug. 18, 1886.

ONE of the brightest stars of French Protestantism has been called away this month to her heavenly home. Madame André Walther, daughter of General Walther, Commander of the Imperial Guard, god-daughter of Napoleon I., ward of Georges Cuvier, after a life of the most earnest and expansive Christianity, surrounded by children and grandchildren, died in her eightieth year, at her beautiful mansion, Les Ombrages,

in Versailles. Many English Christians will remember her truly Evangelical Alliance soirées, in which she delighted to bring together all shades and differences of opinion to blend and harmonize in familiar conversation. Her conversion to God was remarkable. The venerable Lutheran pastor, Louis Meyer, hearing that, amid the whirl of worldly success, her husband was unwell, and she was sad (with deeper sadness than the circumstance called for), went to see her, suspecting that God was drawing her to Himself. "Madame,

you are suffering." "Yes." "What occasions it?" "I cannot say, but suffering I am." "Do you not think that God is seeking you, and that He wants to save your soul?" "What can I do? I go to church." "That is not the question; you must pray." "But I cannot. I feel all alone; God does not hear me, and I do not know what to say." "No matter; you must pray! Kneel down, and do not rise until you have felt the grace of God come down to you. Read also the Bible." "It wearies me; I do not understand the Bible at all!" "No matter; make it your duty to read it. . . ." Such was the commencement of the conversation which led to the conversion and active holy life of Madame André. A Roman Catholic writer, in one of the large Paris journals, records her life in two words: "Her soul was always full of two great passions—faith and benevolence; faith, superb, triumphant, truly Christian; faith, soaring above all sects and all controversies; benevolence, luminous, radiant, of every hour, and extending to all, inexhaustible. . . ." Many will remember her inviting Reginald Radcliffe to Paris, and the intense joy with which she arranged for his meetings, in one of which her son, Alfred, to-day sitting in the French Senate, was converted to God. All will remember the part she took in publishing the revival hymns which are now in every hymnal in the French language. Every society—religious, missionary, or benevolent—received her joyful subscription. We have witnessed her opening the Protestant weeklies, turning straight to the page usually devoted to appeals for aid, and eagerly deciding the proportion she could delightedly give to each, before reading aught else: a detail well worthy of imitation. A few lines can give but a poor idea of this noble life. Faith, love, joy; joy in the Lord her continual strength. Her end was a peaceful falling asleep in Jesus. The multitude that filled the park and followed the coffin, hidden under loving garlands, had come from all parts. The grave, by her special direction, was prepared in the little Protestant cemetery of Versailles; and the three pastors—Dhombres, Léon Paul, and Jean Meyer—spoke words worthy of the cause she had most at heart, giving glory to God, and calling all present to the Saviour she loved and served.

Let only such characters be multiplied among us, and our Protestantism is revived and saved. She stemmed torrent after torrent, and never lost her footing. These are true words written by the editor of the *Témoignage*:

"The Church never suffers loss except from lack of faith and lack of love; nothing else can touch her to harm her. Thus, to raise her up, nothing else is to be done than to arouse piety, truth, and life. Protestantism is naught except by the potency of her faith. By her faith she lifts men up, and gains them. Unbelieving or indifferent, she is but salt without savour."

Victor Hugo's recipe is deeply interesting on the same subject of lifting up stumbling and falling man: "When France has learnt to read, do not leave without direction the intellect thus developed; it would be additional disorder. Remember that the most philosophic, the most popular, the most eternal, is Holy Scripture. Therefore, sow all the villages in France with gospels. A Bible in every house, every cabin! Let every book and every field produce together a moral working. The head of the man of the people, that is the question. That head is full of useful germs. To bring it to maturity and to good account, employ what is most luminous and the best tempered in virtue." Contrast these sentiments of the popular poet with the printed speech of Hovelague, speaking in the name of his colleagues, the Municipal Council of Paris, at the inauguration of a monument erected to receive the remains of the municipal police when victims of duty. After celebrating with enthusiasm the definitive ruin of "monarchical and Christian ideas," and the advent of a "new order of things," he declared that "primitive man forged in his ignorance the dream of immortal souls, the dream of future lives, during which good deeds were recompensed and evil punished by some being more or less like man himself. These ideas are evolved, past. To-day we acknowledge that when the group of atoms which constitute the human frame are dispersed, the human being has ceased to exist. Immortality is but the remembrance survivors and descendants have of men of devoted lives of self-denial"! The recollection of what similar doctrines did for France and Paris a hundred years ago, when men who held them got the pre-eminence, may well make men shudder to-day. These are the men who are abolishing the name of God and Providence from school-books. A discussion is carried on in some English papers about these daring infidels. It has fallen to our lot intimately to know many of them; some were originally Protestants, who had quarrelled with life in all its forms, and, through disappointments caused by their own conduct, had

become bitter atheists. These men would have scrupled to crush a fly on the table, but they glibly talked of bettering the human race by bleeding—i.e., gunpowder and guillotine—and as glibly did their part of the bleeding during the Commune! Whatever causes their atheism, whether ignorance, disappointment, or vice, the results are equally fearful; 1793, 1848, 1871, fatally prove it.

It is no small privilege to take up Victor Hugo's plan, distribute the Scriptures, and make them known far and wide. The Marseilles Exposition is being taken advantage of, like previous Expositions, to send streams of truth into the distant provinces.

An animated discussion is opened concerning the converts in Mr. McAll's meetings. The puzzle is, what to do with them. The

present proposal is that as they can very rarely be drafted into Protestant churches, the pastors should hold Communion services in the halls. The fact is, the Protestant churches are rarely ready to receive them. The aggressive warfare being so little known and practised—forgotten after so many years of disuse—it is not easy to find congregations willing to receive the new comers.

The School for Evangelists, instituted by Pastor Leon Pilatte, has ceased this year to exist.

Pastor Espenett, of Cannes, died on the 4th, at Sepey-sur-Aigle, Switzerland, whither he had gone for his health; and Madame Espenett, who was nursing him, fell down in apoplexy, and died by his side at the same moment. They are greatly missed.

GERMANY.

[From our own Correspondent.]

Berlin, August 14, 1886.

THE "Hammerstein proposition" forms still a leading topic in the press and in synods. The Liberal press is very violent against it; while in almost all synods and free religious conferences votes of sympathy are passed. It seems really that a great movement has been inaugurated, which will not so easily be crushed. Of course the details will give rise to many discussions yet. Many clergymen wish to see our consistories replaced by bishops. Although our Church does not believe in apostolic succession, and our bishops would not make any claim to it, there would be no serious obstacle to confer this title on our general superintendents, as has already been done sometimes formerly, and is now quite common in the Lutheran Church of Sweden. It is also true that the rule of a man with personal influence and personal responsibility is often more efficient than that of a consistory. If we had the right bishops, they might be a great blessing to the clergy and, through them, to the congregations. It is, however, not only the clergymen—who, after all, may, at least some of them, wish for the strengthening of their position—that are in favour of the Hammerstein proposition. A very remarkable vote was given also by the "Evangelical Working Men's Unions" in the Rhine province. These Unions were formed about three years ago, and have been increasing since in a wonderful way. In the populous manufacturing cities of the Rhine province, Elberfeld, Barmen, and others, these missions are a power, as well against Social Democracy as

against Roman Catholicism. They are exclusively directed by working men themselves, and stand on the basis of evangelical religion. They seek to further by all legitimate means the well-being of the members; they do not interfere with politics. At a congress held by these Unions last month, when 6,000 members were present, a telegram was sent to the Emperor containing, among other things, the wish that it might still be given to his glorious rule to grant more liberty to the Protestant Church. The opponents of the Hammerstein proposition are particularly displeased at the vote coming from such circles. As in the Rhine province the Presbyterial form of Church government is already old and established, it shows that a greater measure of independence from the political government in no way means clerical rule in the Church. The constitution of the Church will have to be reformed in a way which does not limit the rights of the laity.

The case of Pastor Dieckmann has now been finally settled, as the Upper Consistory has also refused to confirm this member of the Protestanten-Verein as pastor of the Jerusalem Church here.

With reference to mission work in the new German Colonies, it seems settled now that the Bâle Society undertakes the work in Cameroon. The Imperial Government has granted all facilities to the society, which is a cause of recrimination on the part of the Ultramontane press. But they forget that almost all the Bâle missionaries are Germans. It is virtually a German society, drawing also its chief resources from Germany, though

situated on Swiss soil. To East Africa the two first German missionaries have just been sent out by a new society in Bavaria. At the farewell service the congregation gathered in great numbers, and many visitors were present. It shows the great sympathy for the new work.

The "Rauhe Haus" at Hamburg has always been the place from which new impulses for home mission work have gone out. This has not died out with the decease of the well-known Dr. Wichern. His son not only conducts the institution there in the spirit of his father, and under visible blessing, but he has now given the impulse to two things which will prove very useful. First, there will be, from time to time, a practical course of lectures for students of theology on home mission work. These students are to come to Hamburg for about a fortnight in September, during the great vacations, and hear these lectures, combined with a visit to all the benevolent institutions of the place. It is of the highest importance to interest the future ministers in this work, and therefore much blessing will, we trust, follow from the plan. Our Government has taken it up warmly, and it will, probably, be repeated in some Prussian towns. Secondly, Mr. Wichern tries to get as many Christian

young men as he can, especially members of the Y.M.C.A., to come for four weeks to a hospital training course. The object is to have a sufficient number of trained Christian men for the battle-fields in the eventuality of a new war.

There is a deep religious movement in the province of Prussia. All religious meetings are crowded there, but, unfortunately, the numerous lay preachers and the clergy are at open war with each other. The movement is also in danger of getting too narrow. The signs of true conversion are found in exterior things; for instance, non-smoking. Yet it would be a very great loss if the fruits of a truly spiritual movement were to be lost. Already, last summer, Baron Oertzen, from Hamburg, spent six weeks there to use his influence to bring about an understanding between the clergy and these men. This year he and Count Pückler, from here, went again. A large conference was held. Several leading pastors of the province had been willing to come; also most of the "brethren" were there. It will, we trust, at least have created the conviction that both sides wish to do the Lord's work in sincerity; and if this is believed on both sides, a great step in advance is made.

ITALY.

We learn from later accounts that Fra Agostino, of Montefeltro, is not the kind of man which he was represented to be in some of the papers which extolled him as a new Savonarola. We learn from the *Civiltà Evangelica* and the *Piccolo Messaggiere* that his antecedents had been scandalous. Into the details of these we need not enter, however. We are informed that after he became a priest, Padre Agostino began to preach the sermons of Giraud, which he learned by heart. "One of the evangelicals (Ribetti)," says the *Civiltà Evangelica*, "having heard him, immediately recognized the sermon. Determined to unmask the imposture, he published Giraud's sermon side by side with the Padre's. Thus this Colossus, with feet of clay, was in a moment overthrown and exposed to the ridicule and contempt of the public.

"Padre Agostino let pass no occasion when it offered itself to vilify and denounce the evangelicals. Sig. Ribetti thought it his duty to hold several meetings to take into consideration the subjects on which the Padre treated during his Lent sermons—namely, on

the Virgin as the co-Redeemer of the world, on Purgatory, on confession to the priest, on the Mass, and on love to the country of the Popes.

"It should be noted that the course began in a way worthy of a consummate Jesuit. His arguments were most interesting at the first, and it must be in duty admitted that they were purely evangelical; and having thus allured the public with his sugared pill, he began, as has been said before, to preach purgatory and confession, and said that we could not draw near to God save through the intercession of the Virgin, and added, that the evangelicals were cruel, because they wished to do away with the worship of Mary," etc., etc.

The *Secolo* writes (quoted in the *Piccolo Messaggiere*): "After all the enthusiasm, the triumphs, the apologies, which have been heaped upon the new apostle of the *dying-out faith* (as he has been called by some newspapers which are always on the look-out for lying novelties, and in whose accuracy it is very difficult to believe), the image with the feet of clay (and soul as well) has been destined to be overthrown.

"Yesterday, from the pulpit of the Cathedral (Pisa), Padre Agostino exhibited his impassioned oratory, which drew to the church the atheists and the believers of both sexes, young and old, children, soldiers, and students. So say certain newspapers. To-day the Franciscan monk was hissed from the pulpit, overwhelmed with the degradation of a life which has been fully exposed. Proved to be a translator of Girard's sermons, which he has committed to memory and delivered as his own, he has only drawn upon himself contempt and indignant protestations. Of these latter, one of the most interesting is as follows:—

" 'Esteemed Sig. Director [of the *Secolo*], [Editor].—Expressing the sentiments which animated the large majority of the students and others connected with the University of Pisa, and not wishing that a very small minority (a microscopic minority, literally) of which the late demonstration was made up in favour of Padre Agostino, should be allowed to be taken as a proof of the feeling of our body, I hereby give a *full denial* to any reports which have found their way into certain journals to that effect. We not only took no part in that demonstration, but we desire to say that we do not sympathize with him in his ideas, or his ways of viewing matters.

" 'PIETRO BOLOGNA,

" 'President of the Permanent Committee of the University.' "

A somewhat remarkable account has come to the public notice in connexion with the Episcopal Methodist Church at Venosa. It has been established about three years, and has been doing a good work, pushing on the efforts for evangelization as far as its forces, spiritual and temporal, have permitted. However, a severe trial has overtaken it. In one month two of its members have been assassinated; and although these cruel deaths have been, indeed, only too terrible, they are not the only trials which have beset this young congregation. The increased virulence of the Romish persecution (for genuine persecution there is, in spite of the law guaranteeing full liberty of conscience and worship) causes the members to go about in fear of their lives. Calumny and hectoring seem to be the order of the day. Surely these things should be looked into and remedied. Italy, we know, loves fair-play. The officials responsible for law and order in the place need, it seems to us, to have their minds stirred up by way of remembrance.

The Turin Branch of the Evangelical Alliance has been much blest of the Lord. Peace, love, and harmony have prevailed among its members, not in word only, but in deed. The pastors and their wives, of all denominations, recently met together to confer on the things concerning the kingdom, both at home and abroad. The work of God in Italy especially occupied their attention. One then present writes: "As I look back on that delightful evening, which passed only too quickly, I say to myself, 'Ah! if only all the evangelicals could realize the noble words of Godfredo Mameli, which are to be found in the third stanza of the '*Inno Degli Italiani*,' how much good would accrue to our countrymen:

'Uniamoci, amiamoci, l'unione e l'amore
Rivelano ai popoli le vie del Signore
Guiriamo par libero, il suolo natio.
Uniti in Dio, chi vincer ei puo.' "

The Free Church in Venice has been doing what it could to assist the weary poor of all denominations during the visitation of cholera. Needy persons belonging to the Waldensian, Episcopal Methodist, and Baptist Churches have availed themselves of the offer of relief. Some thirty have presented themselves every day at six o'clock, and have received rations of broth, bread, and meat according to their necessities. Up to June 30, 2,034 rations had been served out. It remains to be seen how much longer this good work can be carried on. Means are much needed, and the city is not yet safe from the attacks of the dreaded visitant.

The New Anti-clerical League of Milan has been formed, owing to the arrogant assumption of power which has recently shown itself among the Milanese priesthood. The Liberal citizens have been so incensed that they met together on June 27, in a large hall, to constitute themselves a society entitled "The New Anti-clerical League of Milan." Many important things were said, which every member would do well to remember and carry out. For instance, one said: "We do not wish to offend the religious convictions of anybody; we only desire to combat the superstitions and abuses of the clergy." Another observed, very opportunely, that "people were very much deceived if

"Let us be united, let us love one another; union and love

Reveal to the people the way of the Lord.

Let us swear to set free our dear native country.

United to God, who can conquer us?

they thought that clericalism could easily be rooted out. Clericalism," said he, "is deeply rooted in the family, in society, in the State, but, above all, in the country, among the peasantry, and in the villages. To destroy it, matters must be handled carefully and with prudence, going on slowly but surely." Better still were the remarks of another speaker: "We must make a distinction between anti-clericalism and hostility to religion. We desire to be anti-clericals, but not atheists. We leave each one perfectly free to follow out his religious convictions, Catholics, Protestants, and Jews alike. We wish to attain our end by toleration and persuasion, not by violence and coercion." On such principles the League has been founded, and were it likely to keep on the lines detailed above, much, very much, might be hoped from it. But if unwise and imprudent men step in and take the lead, giving it the character of a conspiracy against revelation, the end can only be similar to that of its predecessor, which passed away after a short existence.

The admirable institution at Florence known as the "Associazione Evangelica per le Gioventù" is doing an excellent educational and benevolent work. Personal culture and visiting the sick and necessitous are among its chief aims. The year ending in May last showed that the association was increasing in numbers and usefulness. There are four classes of associates—viz., Honorary Members, to which all the Evangelical ministers, whether in Florence or elsewhere, are eligible; the Benemerite, or all who morally or materially

help forward the aims of the society; the Soci effettivi, or all those who belong to the Church, whether as communicants or catechumens; and the Associati, which are all those who, although not evangelicals, yet desire to take part in the lessons given in languages and other matters contained in the syllabus, with the exception of visiting the sick, to which good work the Soci effettivi alone are allowed to give themselves. The objects sought to be attained are three: the first, and most important, is the work of evangelization effected considerably by means of visits paid to the sick, and also by mutual edification and the study of the Word of God. Every Monday evening, the members of this section meet together to study some passage of Holy Scripture, and to give an account of the visits paid to the sick during the week. The second object is one of charity, to assist necessitous persons, more especially those forming the evangelical body. The third object is instruction and recreation. All associates are entitled to profit by these advantages. Under the head of instruction come public conferences, and the evening classes for the study of languages. Under the head of instruction, also, is to be reckoned the reading-room, which is furnished with several of the daily papers, weekly and monthly periodicals, and a library of 1,500 volumes, among which may be found valuable works on religion, history, literature, and travels. May this "Associazione Evangelica per le Gioventù" have the abundant blessing of Almighty God, and the fervent prayers of all those who desire to see the advance of His kingdom in the fair land of Italy!

SWITZERLAND.

[From an Occasional Correspondent.]

August 15, 1886.

THE calm, gentle progression of the work of the Spirit of God rejoices the hearts of those who are "walking in the Spirit," and those who "hunger and thirst after righteousness." Love, the love of Christ, constraineth; and the lives lived, and the facts remaining, are the only replies given to opposers. No tough difficulties or arduous questions raised by the learned are attended to; time is too precious; souls are waiting; life and death are in the balance; the Gordian knot is severed—not lengthily untied. Let who will spend their lives in striving to unravel the mysteries of God, simple faith obeys and leaves the theory

in her Father's hands. It seems to be a hopeful fact that some of the "wise virgins" are trimming their lamps, and that a bright heavenly light shines forth amid the darkness, so that many who dwell in the shadow of death awaken, and sinners are aroused and saved. In fact, these must be the two indispensable and ever recurring results of true revival. There is no lack of streams of cold water in Switzerland as elsewhere, and of frigid hearts and hands to stop the very life-blood of new converts; no lack of standing aloof, criticising, and shoulder-shrugging; and if, as our Lord foretold us, some of the good seed has here and there no depth of earth, it is noticed and held up to view as a sample of the whole crop. This is notice-

able in every revival throughout Christendom, and must be expected until every thought be brought into the obedience of Christ.

And what occurs almost invariably in divine soul-healing and soul-gathering naturally occurs when the Lord grants divine healing for the body. The analogy as to the opposition is perfect. We find it in the Gospel history, we find it in the Acts, and we meet it in the present day.

The anointing of oil by believing and prayerful elders seems no longer a difficulty, so many cases are now beyond all reasonable doubt. (Your correspondent was healed on two occasions, some dozen years ago, when voice or activity were urgently needed by a certain day for the Lord's work—once in Switzerland, and again in Paris.) (James v.) But the gift of healing by laying on of hands seems a special favour consequent on a previous baptism and setting apart by the Spirit of God (1 Cor. xii.). And it is this which is exciting attention this year among us. Biographies of Christian men are not wanting in which, as in Earle's and Finney's cases, a distinct baptism of the Holy Ghost was the prelude to their world-wide blessing of others. Several men of God in Switzerland have received the like baptism, and are endued with a degree of power, unknown in them before, for conversion, sanctification, and in some instances for healing. We were present when one of these, a young pastor of the Free Church, passed through several days and nights of experience such as is described in Finney's life. The anxiety of friends was also analogous. To one we said: "Fear not! only ask the Lord to raise your thoughts to His; for as the heavens are higher than the earth, so are His ways higher than our ways, and His thoughts than our thoughts. The Lord, who has taken him in hand for a special work, will speedily adjust him." And so He did, rapidly and perfectly. A more sober-minded man, calm and wise in word and deed, it would be difficult to find.

I will give a few cases of healing which have been, and are still, under my personal observation. I might give many more. (1.) A woman of 58, whom I have known as a simple, true-hearted believer for several years, had been long a sufferer from the most painful form of varicose veins. Open wounds, with intensely repulsive concomitants, were, day and night, a torture to herself and annoyance to those around. Canterization seemed the last resource, and was employed by the doctors, who frankly told her there were no hopes of cure. In the month of April last a

neighbour brought her in his cart to a meeting in the next village, where Pastor Guignard was speaking. At the close she unexpectedly requested an interview; after conversation he laid his hands on her, and the pain ceased. She walked home, half an hour up hill. He saw her the next day; her faith was further strengthened, and the cure was complete. Two days afterwards she walked down, two hours on foot, to the shores of Lake Leman to show her cured limb to her daughters in service, and walked up again, three hours, home. The next day she walked an hour to my house, and back, without inconvenience. She has continued well and strong, carrying loads, and going long distances, like other peasant women; for instance, three hours down to Lausanne, and above three hours up again on the same day. Last week I examined the leg; the scars are there, as evidence of what had been, but the flesh is firm and healthy, and no symptom whatever of the past remains. (2.) A man whom I also know well was afflicted with cataract in both eyes. The first surgeon of the Blind Institution of Lausanne told him that couching was the only remedy. This the man feared, and after prayer and increased faith in the present power and willingness of the Lord Jesus to heal, he went into the canton of Neuchâtel, and received the imposition of hands from the Rev. Mr. Wood, of Australia, in November last. As he travelled back, he was able to read the large advertisements from the railroad; and when, in January, I spent three weeks in the same house, I found him habitually spending his evenings in reading the Bible. He is still in perfect health, with sight thoroughly good. (3.) One of my personal friends, a lady of above 70, was healed of diabetes seven months ago; and (4) another, a valued servant, was cured of a long-standing liver complaint eight months ago. Both had been Christian women for years. The first-named was cured, at the same time, of a life-long infirmity of temper. (5.) A child of 10 had a fearfully sore leg, the diseased bone being visible through the wound. The physicians declared that amputation alone could save her life. The mother carried her in a perambulator to the village in which Mr. Wood and Pastor G. had for some time been holding meetings. The mother declared she trusted in the Lord Jesus alone; and the little one also. Mr. Wood laid his hand on the bandaged leg, and the child said the pain was gone. Pastor Guignard asked her to walk, holding by his finger. She walked thus up and down the room, and then several

times without assistance. She went home on foot, delighting to push, part of the way at least, the perambulator in which she had been painfully carried to the place. When the mother and child appeared in their village, a well-known infidel exclaimed, "Now I believe in God, for that child walks!" The little one is active and well to the present day—eight months subsequent to her healing—skipping, playing, going to school, and carrying her father's meals to him in the fields, like any other little country girl.

All those who have received a blessing kindred to that of Pastor Guignard are progressing, blessed in their own experience and a blessing to others. Various are the gifts of the Holy Spirit, dispensed as He sees fit. Among others is the much-esteemed Doctor Challand, M.D., of Geneva, whose patients, if believers in Christ, have their option between the usual medical treatment and divine healing by laying on of hands. In the latter case he takes no fee.

"How is it," say objectors, "that we hear of cures notwithstanding, and of people not being cured as they expected?" We have known people not healed when they come trusting in men, as if by "man's power or holiness" the cure could be effected (see Acts iii.), and, of course, all such trust is confounded. Others have come, living in some known sin and unwilling to relinquish it; these receive no cure, even when, as in a case I knew, they may succeed in deceiving man. God is not mocked. Others after cure are surrounded by friends on this point unbelieving, who give themselves no rest until they have upset the simple faith of the patient and led him back to physicians; thus the weak believer succumbs, and the Holy Spirit, grieved, withdraws His healing power. Others, again, are overworked by their ignorant parents, who suppose their children's constitution is sufficiently changed to bear hard labour; the strength of constitution overtaxed, gives way, and some other malady ensues. Again, it is sometimes not the will of God to raise up the sick; in that case, of which we have known three or four instances, all pain is removed, and the death is like a sweet falling asleep. We may also mention the fact that certain persons, carried away by an unbalanced mind, have erroneously supposed that they had the

gift of healing, and, of course, mischief and disappointment have ensued (see Acts xix.). But the Lord's work is not thereby injured; it is only purified from man's devices.

"Why does not God heal men by their own direct faith and recourse to Him?" say some. "Why must it be done by laying on of hands?" The Lord does do this in some cases; but when He appoints a means, its use is a simple matter of obedience, as in the case of Naaman, and thousands of others. Why did He not raise Dorcas, and cure Eneas, without the presence of Peter? Simply because He had thus ordained it.

There is no new doctrine and no superstition whatever connected with the divine healing of sickness in Switzerland. The cured ones go to their accustomed churches, and follow their usual avocations.

Two houses are newly open to give hospitality to those who need rest among Christian surroundings—tired workers in the Lord's vineyard, or who wish to receive the imposition of hands. One at Ried (Neuchâtel), in the hospitable home of the greatly esteemed Christian artist, Robert; rich and poor meet together there, free of all expense; and the other at Gingins (Vaud), where Pastor and Madame Guignard receive for a nominal sum, two francs a day, and Sunday free (twelve francs a week), brethren and sisters, irrespective of denomination. These two homes act out Evangelical Alliance exquisitely. Pure love of the brethren, fresh from the Lord himself, flows throughout, and Christians learn to know and to love in deed and in truth many whom, may be, they are surprised to find one in heart and soul with themselves.

The year of toil just closed has been attended, on almost all hands, with an unusual amount of blessing. A service of Communion was held by pastors of different churches in the Casino (Geneva), to enable all to meet on common ground, and earnest were the prayers and praises to Him who crowneth the year with His loving-kindness. Every Christian activity was there represented. Each one seems to have progressed more than usual. A large part of the various congregations are now gone into the country for the season.

SPAIN.

Mrs. GULICK, the American lady who labours at San Sebastian together with her husband, writes of the interesting condition of the Girls' School, and of its prosperity during the past year: "The older girls are all Christians, eight of them and the two assistant teachers being members of the Church. Three made a public profession of their faith in Christ, January 1, 1886, and, at the same time, solicited baptism as an additional expression of their entire breaking away from the errors of the Church to which they formerly belonged. That was a solemn day for all the family. All over fifteen years of age came together for special prayer, and many and fervent were the petitions that God would bless the younger members of the family, and bring them all to Christ. The little meeting begun then has been continued ever since, the girls coming together on Sunday evenings for that purpose. It has been my custom to meet with all under fifteen—some twenty in number—every evening for fifteen minutes before they retire. Although only one is a professing Christian, not one refuses to pray before the others; and sometimes the prayers seem to come from truly Christian hearts. In fact, we have been greatly comforted by the signs of Christian growth in all but a few

exceptions. These last are girls with whom we must have great patience, as they have had no advantages in the past, and do not seem as sensitive to good influences as the others. Although there has been at no time a marked religious interest, yet at different times during the year we have noticed a tender feeling and a turning of the heart toward God which denotes the Spirit's presence and power. We would be filled ourselves with more holy zeal, that we may better help those committed to us, and by our example show the secret of a happy, useful life."

A strange sight was lately seen at Albacete, sometimes called the Sheffield of Spain. It was a procession of the clergy wending its way to the gardens and fields outside the town for the purpose of conjuring away the locusts which were laying waste the district. A crowd of people followed, some laughing and some indignant at the whole proceeding, which was carried out in accordance with a petition sent in by the gardeners. It is thought that the Government must have have believed in the power of the holy fathers, as they have withheld the grant of 10,000 pesetas (£400) they had offered a month before for the removal or destruction of the plague.

BELGIUM.

THE Rev. Dr. Symmington, of Birkenhead (Presbyterian), who has paid a recent visit to the Christian Missionary Church of Belgium, describes his impressions in a letter from which we take the following: "Neasonvaux is a village lying between Verviers and Liège, eight or nine miles from either city, in that lovely part of Southern Belgium which has been fitly called 'Little Switzerland.' Here the Synod of the Belgian Church was held on the 26th, 27th, and 28th of July. The congregation of the village is one of the best; only at Charleroi, Jumet, Liège, and Seraing is there a larger communion roll; and the buildings—school, manse, and chapel—are well suited for the purposes of a synodical meeting. They are small and plain, such as might be found in some of our more remote villages; but one would very gladly exchange modern elegance of architecture for the remarkable warmth and force of Christian feeling found in the little chapel of Neasonvaux. I wish I could convey to all readers of our *Messenger* the deep

impression I received of the strong claims this Church has on our sympathy and practical support as a missionary force of the best sort, actively working in the midst of a large industrious population, where Romanism and infidelity prevail. There were some fifty or sixty members of Synod, ministers and representative elders. The Moderator was M. Cacheux, pastor of the church at Seraing (a manufacturing village near Liège), a good representative man every way. He has a congregation of 418 members, and a Sabbath-school of 170 pupils, all gathered out from the Church of Rome. He himself began life as a priest, but has now served forty-five years as a Christian minister. He made a first-rate president, conducting the business with promptitude and tact as well as spirituality. It is that feature of spirituality, simple, warm, always very practical, which gives peculiar interest to whatever one sees of the working of the Belgian Church. The business of the Synod was carried on with as much order as our own, the Clerk (our friend

M. Brochet) having his table on the Moderator's right hand, and the Secretary of the Church (another friend esteemed among us, M. Kennedy Anet) having his on the left; but the speeches were all short and hearty, and mingled with devotional exercises in a very natural way. On the Monday evening there was held a large evangelistic meeting in the adjacent village of Fraipont, and another on the Tuesday evening in Nessonvaux. The church was crowded, many of the audience being Romanists; and there was excellent singing, conducted by a trained choir. The deputies from other churches were the speakers; and I found my little address on 'Christian Giving' fully understood, through the admirable interpreting of M. Appia, the young pastor of the church, son of Appia of Paris, and grandson of our own Joseph Sturge. On the Wednesday forenoon the deputies from foreign churches were received. Four Continental churches were represented—the Swiss Church, the Free Church of Geneva, the Lutheran Church of Germany, and the Evangelical Church of Holland; and three British Churches—the Free, the United Presbyterian, and ourselves. Of these, the first was represented by a cordial letter; and the second by Dr. Baxter, of Kirkcaldy. Nothing could exceed the cordiality of the reception given to each of us, the Moderator calling on a member of Synod to express the feelings of the brethren toward each speaker and the Church he represented. In the case of the replies to us English-speaking deputies, the mouthpiece of the Synod was M. Pagny, a gentleman of obvious force of intellect, once a sceptic, who speaks our language well. The Synod was closed on the Wednesday evening by the celebration of the Lord's Supper, at which Dr. Baxter gave one of the addresses. The whole impression left by attending the Synod was that one was in the midst of men who combine soundness of doctrine and ecclesiastical order with fervent evangelistic zeal, hopefulness, and much prayer. Owing to the universal commercial depression, the help given by friends in England and elsewhere has been sensibly diminished; but the members of the Belgian Church have themselves, though for the most part poor, given £125 more than in 1885, and God has raised up many warm and sympathizing friends in Switzerland, whose generous donations have enabled the Committee to clear working expenses; and to enter on another year with a debt much smaller than they had feared. M. Gagnebin, pastor at Liège (a young man of power, about whom we are

sure to hear more ere long), concluded his statement on the financial position by moving that the following Sabbath should be appointed as a day of thanksgiving for God's goodness in this matter. This was cordially agreed to; but it was characteristic of the spirit in which the proceedings were conducted that M. K. Anet (who as Secretary had felt the burden most) rose immediately and said, 'Why wait till Sabbath? Let us thank God now.' All rose to their feet, and M. Gagnebin presented their heartfelt thanksgivings in a brief prayer, which will not soon be forgotten by those who heard it. There are 26 regularly-formed congregations, with 54 mission stations; so that in all there are 80 localities where regular Sabbath services are conducted, and almost on every day of the week as well. While the immense majority of the members have abandoned Romanism, there are not a few who have been snatched from infidelity, materialism, and gross immorality. It is principally in the great industrial centres that effort is put forth, and the members are mostly artisans. The numbers are still very small in proportion to the population—4,219 communicants, 2,458 enrolled children, 2,350 pupils in Sabbath-schools; but the individual members have, by the consistency of their lives, borne such unmistakable testimony to the transforming power of the Gospel, that they have obtained considerable influence in the community. Family worship is held in honour in many homes, and in the matter of Sabbath observance there has been a marked advance. Shops have been closed, and workmen have abandoned lucrative employment, in order to have their Sabbaths free. One man who was strongly pressed on this matter by his employer, met every argument with the answer: 'I am yours through the week, but on Sabbath I belong to God alone.' Almost all the churches have made new recruits; some only two or three, but one has admitted six new families, another thirteen, another fifteen. These are obvious signs of life and prosperity. Young Men's Christian Associations have also been formed in several places, the members of which take an active part in the work of evangelization and distributing tracts, helping in Sabbath-schools, and accompanying the pastors in missionary journeys. An interesting re-union of these associations was held last June at Courcelles, presided over by M. Merle d'Aubigné, son of the illustrious historian, who is assistant pastor at Jumet, and a man of no small

promise. A profound impression has been made in favour of temperance by the labours of two of the pastors, and societies have been formed in five congregations. Many have signed the pledge, drunkards have been reclaimed, some of whom having been led to Christ, are now actively carrying war into the enemy's country. The report tells of the various means employed for Church extension: (1) The diffusion of the Word of God by means of nine Bible-readers and five colporteurs; almost all the new families have studied the Bible long before coming to the services, and very many Catholics possess copies; (2) the regular preaching of the Word; (3) open-air meetings and missionary tours; by these means the Gospel has been proclaimed to crowds who were entire strangers to our religion, and rarely without visible effect; (4); at funerals, which in Belgium are very largely attended, opportunities were found for addressing 200, 500, and even so many as 1,000 or 1,500 persons; and these appeals have borne fruit. It strikes one as strange to find 110 funerals among this Church's statistics; but having seen a very large gathering at one of the villages, at nine in the morning of the Wednesday, on our way from Chaudfontaines to the Synod, we can well understand what an opportunity is thus found for the Gospel. During the year 244,000 tracts have been given, and

7,000 meetings have been held. That means a great deal of hard work, but the pastors and evangelists are men who would put most of us to shame by their unwearied labours, and they have received valuable assistance, not only from the Bible-readers, but also from members of their congregations, eighty of whom conduct Sabbath and week-day services. Besides these, there are a large number who help by visiting Roman Catholic families, distributing tracts, announcing the meetings from house to house, and by testifying to their faith in their homes, among their neighbours, and at their daily work. The Church is indeed worthy of its name and history as a missionary church. The report closes with a pathetic statement of the large opportunities which the Church sees, but cannot avail itself of, 'because we cannot go beyond the limit of our means. It often seems that this state of things cannot last. More than ever, doors are being thrown open to the Gospel, and many souls seem ready to receive the message of salvation. . . . We must meet these needs; we must respond to these calls. . . . May the Lord fill us with a holy boldness to obey His command. We have confidence that the more we dare to undertake in His name, the more will He be pleased to reward our faith, and the more will He show His strength in our weakness.' "

The Young Men's Christian Association of Belgium held its 28th anniversary, on June 13 and 14, at Courcelles. Fourteen branches compose the union. Mons. Merle d'Aubigné, *pasteur* suffragant at Jumet, was unanimously elected as President. After an admirable address, full of zeal and ardour, by the President, the various reports were read. From these it was evident that the zeal for evangelizing was largely on the increase among the members. Some (few happily) had, indeed, a while ago, thought that there was no need for them to carry on such work; but, thanks be to God, they have again put on the armour, and are ready to fight the good fight of faith. During the earlier part of the year a great increase in the efforts for evangelizing the people manifested itself among the members of some of the churches. In the neighbourhood of Ligè-Seraing, and as far as Hesbaye, eight reunions have been held in localities evangelized for the first time.

In Flanders (the work always somewhat more difficult than elsewhere) there seems to be cause for rejoicing. At Molenbeek, under the judicious management of Pastor Haksteen, two re-

unions are held every week in the Salle du Prado—one for prayer, another for religious instruction; and also a mission Sunday-school, numbering from forty to sixty children, is in full work. At the meetings there are always attentive audiences, and several persons have given in their names as desirous of attending the course of evangelical teaching. Some have become decided Christians, and are on the list as members of the Church. A Roman Catholic family who had attended some of these gatherings requested M. Haksteen to come and hold a service in their house, situated at Koekelberg, a village near Brussels. On the first occasion there were twenty persons present; on the second, the room was full; on the third, not only the room, but the corridor; and on the fourth, the place was crowded, and the company attentive and interested. When all was over, however, a party hostile to the pastor and colporteur waited for them, and threatened to kill them if they came again. Shouts, yells, and groans, mingled with a din produced by beating on old pots and kettles, created an uproar. Determined not to be

put down by such tactics, M. Kakteen wrote to the Burgomaster, who, on the next meeting for worship, came into their midst, together with the Secretary of the commune and two of the rural police. The service receiving a friendly sanction from these eminent personages, passed off with the most perfect order, and all held since have been absolutely undisturbed. A Sabbath-school, of from twenty to forty children, has been established, and is working satisfactorily. An interesting feature of evangelization is that, here and there, gatherings are held in factories, where the workpeople listen attentively to the message of salvation, and receive tracts. At Antwerp, Ghent, and Ostend, Romanists very frequently attend the evangelical worship. Unfortunately, although there is ground for encouragement, there is still much bigotry to encounter. At Antwerp, for instance, it has been found necessary to get a more suitable place for meeting. The pastor is seeking a hall where he can hold evangelistic services. The moment

it is suspected that Protestant teaching is to be the aim of the promoters of the scheme, all doors are closed. "I believe," writes the pastor at Ghent, "that if the power of the priests was not so great, many Romanists would openly declare themselves evangelicals. They begin to open their eyes, and to see what their religion really is. Will the Lord's people remember this difficulty in their prayers!"

It is impossible to look over the reports given in to the Committee without feeling that the colportage is doing a work of undermining error which it is difficult fully to gauge. Bibles and Testaments are being read; the contents talked about among neighbours, where their existence is little suspected; conversations take place between colporteurs which leave a lasting impression; and these efforts doubtless prepare the way for the establishment of regular evangelical worship and Sunday-schools in various localities.

AUSTRIA.

Two societies formed in Austria on the same day are indications of the growing division of feeling which is spreading in this heterogeneous empire. At Graz, on July 5, a school society for Germans was formed by the anti-Semitic party, and already has secured more than 3,000 members in every part of the land. At Laibach, a Slovenic Cyril and Methodius Society was inaugurated for the purpose, as the President said, of preventing a German bridge being stretched from Berlin to the Adriatic by means of the German School Society, which had just before held a great conference at Salzburg.

A singular proceeding of the Austrian Minister of Instruction is reported. A hall in connexion with the University of Lemberg, in Galicia, was to be opened, and the three Lemberg archbishops were invited to be present. A lecture on Darwinism was delivered by one of the professors, which so displeased these dignitaries that they rose and left the hall before it was concluded. Thereupon the Minister of Instruction issues a mandate saying that he has no wish to interfere with the themes the professors may choose, or with the way in which they handle them, but insisting that such a lecture so

offensive to the Church should not be delivered again.

How they manage things in Austria: The High Church Council, which directs the affairs of the Reformed and Lutheran Churches, has lately sent forth, with the consent of the Minister of Worship, in whose name it acts, a series of minute rules for the holding of services in places where a pastor is not present to conduct them. The pastor of the parish must choose the hymns to be sung, and if a suitable leader of the singing is not present, that part of the service must be omitted. The chapters, prayers, and sermon to be read must also be of the pastor's selection, and in no case is the reader to read anything of his own composition. Again, the leader of these services must be selected by the pastor, and before the services are held the name of this person and of the place where he is to officiate must be submitted to the senior or bishop of the district and to the local authorities. Lastly, this leader must be provided with a written document, signed by the pastor, empowering him to hold the service. Further than this it is surely impossible for officialism to go.

AMERICA.

THE CHINESE QUESTION.

We have on several occasions made reference to the maltreatment of the Chinese in certain parts of America, and to the indignant protests made against it by some of the Christian churches and journals. A long address to the President of the United States has been published, emanating from the China Branch of the Evangelical Alliance. As it lays down very clearly the principles which are involved in the question from the point of view of the Alliance, it will be of interest to our readers in this country. The address is as follows:—

To the President of the United States.

Sir,—In view of the present violence and wrong done to the Chinese residents in the United States and territories, the China Branch of the Evangelical Alliance, holding, as it does, those principles of kindness, sympathy for the oppressed, and Christian love which are sacred in the eyes of all Christian nations, feels constrained to address to you the following memorial in behalf of these injured people. And this we are encouraged to do by our knowledge of your own earnest efforts to suppress the outrages and repair the wrongs which have been heaped upon these strangers from Asiatic shores.

We gratefully acknowledge these efforts, and the significant language of your message to Congress, in which you urge that "all the power of this Government should be exerted to maintain the amplest good faith toward China in the treatment of these men, and that the inflexible sternness of the law in bringing the wrong-doers to justice should be insisted on." For the faithful adherence to this course of justice and humanity we wish to offer the following reasons, which have been forcibly impressed upon us, living as we do among the Chinese in their native land.

I. We urge, first, the maintenance of the sacredness of treaty obligations in the eyes of the Chinese.

They well know that the Burlingame Treaty expressly guarantees to the Chinese in the United States the same privileges as to residence and trade as are granted to the citizens of the most favoured nations; and that the Treaty of 1880 continues those privileges to the Chinese remaining in the country, or returning to it by passport.

What must they infer as to the sacredness of treaty obligations in the eyes of Christian

nations, when, contrary to those treaties, their countrymen are driven from their habitations by threats and violence, without distinction of age, sex, or character; subjected to every insult, robbed of their property, and in some instances put to death! And if a Christian nation thus disregards its treaty with China, what can it expect in return? What importance will the Chinese attach to their own treaty obligations in their dealings with the United States, or with other Christian nations? These things are not done in a corner. China, Japan, and Corea, just emerging from their obscurity and seclusion, watch most narrowly the course of Christian nations. If the plighted faith of these nations is easily broken, and might becomes right at the caprice of lawless men, the effects will be most disastrous.

II. We urge as another reason for the restraints of such acts of violence, and for the efficient protection of the Chinese in the United States, those principles of kindness, hospitality, and justice which belong to all mankind, and being implanted in the natural conscience, are of universal obligation. The Chinese classics abound in passages which enjoin humanity and kind treatment toward those from distant lands. These obligations are exalted and enforced by the law of Christian charity. In view of the hatred and grievous wrongs experienced by their countrymen in the United States, what must be the estimate formed by the Chinese people of the humanity and justice of Christian nations—what the estimate of the effect produced by the teachings of the Christian sacred books, as compared with that produced by the Confucian classics?

After all they have suffered in their own land at the hands of Christian nations through war and the opium traffic, if the Chinese now learn that their countrymen abroad are driven out of Christian lands, as if they defiled the very soil by their presence, what judgment must they form of the people of such lands?

III. We urge furthermore as a reason for the cessation of such hostilities, and for the payment of ample indemnities to the Chinese for losses of property and life in the United States, the fact that the opposite course must endanger the lives and property of both American and European residents in China. It cannot be expected that Americans and Europeans should enjoy their present liberties, kind treatment, and official pro-

tection in China, while the Chinese in America are driven out of the country by ruthless mobs. It is not in human nature not to resent such injuries, and retaliate upon the people which inflicts them. Nor can we expect that a careful distinction of nationalities will be made, but rather that a common hatred will be engendered against all who bear the Christian name.

Already in Canton the names of Chinese who have been maltreated or put to death in the United States are placarded day by day, and threats of reprisals have been made. The Chinese Government has, indeed, sought to repress all acts of violence, and itself has presented claims of indemnities for losses sustained by its subjects. But unless there be a cessation of these wrongs, and prompt and ample payment of indemnities, it is to be feared that the position of American and European residents in China will sooner or later be seriously compromised; and in case of injury to life or property, what arguments could the American Minister or Consuls, who would seek redress, urge before the Chinese Government? Their mouths would be effectually closed by the treatment of the Chinese in the United States.

In view of these things, we beg you, Sir, as hitherto, to exert all your influence with the Congress and people of the United States to induce them, by every motive of justice, honour, and right, to put a stop to this cruelty and violence. We beg you to employ all the power of the Government to secure just and equal treatment to the Chinese in America.

Whatever course legislation in regard to the immigration of the Chinese may take, we earnestly desire that such of this people as are permitted by law and treaty to reside in the United States should be treated with that fairness and humanity which becomes an enlightened Christian people.

Commending these things to your favourable consideration, we have the honour to be very respectfully yours,

HENRY BLODGET, President of the China Branch of the Evangelical Alliance.

JOSEPH EDKINS,
J. L. WHITING,

Secretaries of the
China Branch of
the Evangelical
Alliance.

Peking, May 13, 1886.

Home Intelligence.

THE annual meeting of the Church Defence Institution was held recently at the National Society's House, Broad Sanctuary, Westminster. In the unavoidable absence of Viscount Cranbrook—who, with other Ministers, was at Osborne—the chair was taken by Lord Egerton of Tatton, and among those present were Mr. Beresford Hope, M.P., Mr. J. G. Hubbard, M.P., Mr. C. S. Read, Earl Beauchamp, Baron Dimesdale, M.P., Mr. F. S. Powell, M.P., and Mr. Tomlinson, M.P. The 27th annual report, which was read by the Rev. H. G. Dickson, the General Secretary, stated that the spirit and success with which the Liberationist attack in the autumn of 1885 was met speedily demonstrated to its promoters that such attack was at least premature, and showed to Churchmen how useful and necessary a body they had amongst them in the Church Defence Institution. The best results had followed from the work; the staff of lecturers had been increased by the addition of several very able and practised speakers; the publications

of the institution, including the *National Church*, had been made known far and wide; no less than 136 new branches had been formed, and as many as 853 new annual subscribers direct to the office had been placed upon the books. The receipts from all sources during the year 1885 had amounted to £12,911, as against £4,570 in 1884, and though some of that increase must be regarded as exceptional, the Committee had every reason for believing that a large permanent addition to the income of the institution had been secured. The Chairman, in moving the adoption of the report, congratulated the meeting on the fact that Mr. Gladstone, by reason of his Irish policy, had unintentionally conferred a great benefit on the Church by dismissing from the Council of the nation various persons inimical to its welfare. As things stood at present, he thought they were fortunate in having for a Prime Minister so earnest and distinguished a Churchman as the Marquis of Salisbury. He was sure that the Premier would gladly listen and give a

favourable consideration to any schemes that might be proposed in Parliament and elsewhere, and that the Church of England in both Houses of Parliament would have justice, and more than justice, done to it. Mr. Bosworth Smith seconded the motion, which was carried unanimously. Earl Beauchamp moved, and the Rev. S. G. Scott, Rector of Woolwich, seconded a resolution expressing the satisfaction of the meeting at the spirit and vigour with which the friends of the Church had come to its support in recent times when its existence as a State Church was threatened with attack. Mr. Hubbard moved a resolution welcoming the increased representative strength of the Church of England in Parliament, and earnestly hoping that its true interests might be still further promoted in the future. The resolution was adopted, and the proceedings closed in the usual manner.

A CHURCH census was taken in North Wales, on a recent Sunday morning, in 143 parishes in the diocese of St. Asaph, with a population of 182,744, when no less than

21,853 worshippers were found in church. In the evening of the same day, in 133 parishes, with a population of 175,398, there were 23,056 persons present. Since 1870, in 157 parishes the amount expended on church buildings and restorations was £221,059, and on mission rooms £10,423. In the same 157 parishes during the last thirty years, the amount given by private liberality to increase Church endowments was £44,563, as well as four glebe houses and eighteen acres of land. These figures do not, of course, include the grants from the Ecclesiastical Commissioners.

THE Rectory of Laindon Hills, near Romford, Essex, has been conferred by the Dean and Chapter of St. Paul's on the Rev. Alfred Poole, Vicar of Purbrook, Hampshire. Mr. Poole was one of the earliest Curates of Mr. Bennett and Mr. Liddell, at St. Barnabas, Pimlico, and had his licence removed by the Bishop of London (Dr. Tait) for bearing confessions, after a very long and heated controversy in the Press and Ecclesiastical Court.

Monthly Survey of Missions.

CHURCH MISSIONARY SOCIETY.

WE learn from the *Church Missionary Intelligencer* that on Easter Monday, April 26, a new Leper Church, a little church for the Christian Lepers in the Leper Asylum at Calcutta, was dedicated by the Bishop of Calcutta. It has been built through the exertions of the Rev. Dr. C. Baumann, the leader of the C.M.S. evangelistic work in that city. There were both English and Bengali services, and the Bishop spoke on the words, "My peace I give unto you." Five adult converts were baptized on the occasion, two of whom were lepers. More than fifty lepers have been baptized by C.M.S. missionaries in that hospital in the last few years.

The Rev. R. P. Ashe, writing from Natete, Buganda, under date January 31, 1886, says: "We were fortunate in obtaining our dear Bishop's Bible. One of our Christians bought it of a man who had taken it from the Bishop. An incident connected with it is worth mentioning. One or two of those who were present when I was giving the cowrie shells for the book expressed a desire to share in the cost of redeeming it. They said it was our brother's, and they would like to do this. I mentioned before that one of the members of the Church Council wrote to me a letter, saying he quite understood that the Bishop had lost his life in endeavouring to benefit them. It is a great comfort to think that some of these people have some idea that people far off are anxious about them, and have a feeling of gratitude. Mackay has been fortunate in seeing the king, who is pleased to look upon him with some favour, and has given him two loads of cowries."

In connexion with the Persia Mission, the Rev. Dr. Bruce, in his annual letter, which is dated Julfa, says: "On reviewing the past year, I find abundant reason to thank God for (I think I may truly say) a decided growth of spirituality and activity in some branches of our mission work. I have been especially cheered by the earnestness shown by the members of our Young Men's Christian Association. I was also much cheered by the manner in which the Week of Prayer for the New Year, 1886, was kept by our congregation. Our chapel looked well filled every morning, and there was more apparent spiritual life

in our prayer meetings than ever before. I am also most thankful to be able to report an increase in liberality in our congregation. The total sum subscribed in 1884, exclusive of the subscription of the European members of the mission, was £26. In 1885 it has risen to £44 17s. 6d. Our congregation has increased from 89 communicants and 83 non-communicants (total 172) in 1884, to 98 communicants and 109 non-communicants (total 207) in 1885. The increase in the number of our scholars in our schools has been from 317 in 1884, to 323 in 1885. This last is a very small increase, but it would have been much greater if Miss Read, who had charge of both the girls' and infants' schools, had not been obliged to turn away numbers of applicants for want of room, etc. The state of Christian churches in Moslem lands at present gives great hopes that the time is near when God will open a more effectual door to the Mohammedans. It is a remarkable fact that it is just in those parts of the mission-field where Protestant missions meet with least success that God has had two witnesses for His truth scattered through them for many centuries. The Jews have been scattered through Turkey and Persia since the time of Nebuchadnezzar, and though spiritually dead, are a witness to the truth of the Old Testament, and a proof of the falsehood of the claims of Islam. And the Armenian and other Christian Churches dispersed in all directions through these lands are a witness for the Gospel of Jesus Christ, and yet, strange to say, whereas in those heathen lands where the Word of God has been recently introduced Protestant missions have brought forth abundant fruit, in the lands where the Old and New Testaments have been professed for centuries by Jews and the ancient Christian Churches no impression has as yet, apparently, been made either by them or by the recently established Protestant missions and churches. Within the last thirty years a wonderful change for the better has come over the Jews and Christians of Persia. Whereas, at the beginning of that period, both Christians and Jews were subjected to every kind of oppression, contumely, and persecution, now, at the end of it, there are no people (I would almost say in the world) who enjoy greater liberty and freedom from oppression than the Armenian Christians of Persia. Unfortunately, the Armenian Church, though freed (in these parts) from the bondage of Moslem slavery, is still bound fast in the worse slavery of superstition and worldliness, and has not in the least been awakened to the fact that God has now delivered it from the bitter and galling yoke of slavery to man, that it may be the means in His hand of extending the liberty which is in Christ to those who were its late masters, and who are now its fellow-slaves. Thank God, this is not the case with our young but growing Protestant Churches."

Appended to Dr. Bruce's letter is a narrative of a visit paid by two of his helpers to the American Mission at Urumiah, in North-western Persia, in which there is an extraordinary account of a Mussulman dervish who has become a Christian and has influenced many others. We extract the following from the narrative: "We arrived at Sain Kala, a large village of about 400 families, on November 21. The next day being Sunday, we rested at the place, and towards noon a man came to us and told us that a certain respectable person who had accepted the Christian religion would be very happy and much obliged if we would go and visit him at his house. He conducted us to the house of Agha Syed Mirza Khaleel, the learned and intelligent dervish who had accepted Jesus Christ as his Lord and Saviour, and leads the life of a perfect and true Christian. He was a dervish (as his father was before him), and a respectable and clever one too. Some years ago he was led by the Holy Spirit to think of the sinful nature of man, and his need of a Saviour to save him from his sins, and thereby to make him fit for the Kingdom of Heaven. His soul, so to say, craved for his salvation; and, according to his story, the religion of Mohammed could not satisfy those cravings. Consequently, he became indifferent to that religion, and sought in other religions a salvation which might satisfy the longings of his soul. He left his village, and travelled in Azerbaijan, going about from place to place. He tried Baabism and other branches of the Mohammedan religion in Persia, and Judaism, but all to no purpose. Being unsuccessful, he was obliged to return to his own place, with a very heavy heart. He one day went to visit his friend, the naib of the village. In the course of conversation his eye happened to fall on a shelf where a few books lay covered with dust. Being a learned man and scholar, he got up to see what the books were, and the first which he took up was entitled the *Enjil*. He asked the naib what book it was, who told him that some time ago an Armenian goldsmith had presented him with it, but that having read parts of it, he had found it to be a useless book, containing many queer things said of the prophet Jesus. On hearing this he was moved with a desire

to read the book ; and opening it and reading a portion, he concluded that it could not be useless and queer as the naib had described it to be. So he asked him to lend it to him for a few days, which the naib was not only glad to do, but presented the book to him. Taking it home, he began to read it from the beginning, and by the time he had finished it, he was, by the grace of the Holy Spirit, convinced of the truth of it and of the Christian religion, and greatly wondered why the naib called it a useless book. He believed all that was written in it about Christ, and that satisfied the cravings of his soul ; for 'the blood of Jesus Christ cleanseth us from all sin.' This was five years ago—in 1880. He found that all believers must be baptized and partake of the Lord's Supper, so he made another journey to Tabreez and to Ooroomiah, presenting himself to the missionaries there as a candidate for baptism. The missionaries, after due examination, baptized him, and on his wishing to return, and asking for the Holy Communion, they administered to him the Sacrament. At Ooroomiah, where he stayed some time, he got more light and knowledge of the truth of Christianity, and returned to his village to be, in the hands of Almighty God, a means of giving the light of the Gospel to his countrymen. This was three years ago. On his return he was not able to keep silence, and began to talk and preach boldly the salvation of Jesus to all whom he met, whether in the bazaar or in the houses of friends. He was, at first, persecuted by the people, and was once taken before the Governor."

The Archbishop of Canterbury has received a report from the Assyrian missionaries, from which we take the following : "It may interest Churchmen to have news of the visit to Tiflis of the members of the Assyrian Mission while on their way to Kurdistan. The missionaries arrived at that ancient Georgian city on July 1, and were there met by Mr. Athelstan Riley, who has been commissioned by the Archbishop of Canterbury to introduce them to the Assyrian people. In accordance with his Grace's instructions, Mr. Riley and the missionaries requested an interview with the head of the (Orthodox) Georgian Church, the Exarch Paul. But finding that his Holiness was absent at a considerable distance from Tiflis, they waited on his representative, Bishop Alexander, at the same time writing to the Exarch to inform him of their arrival, and to ask if his Holiness wished to see them in person. They were received by Bishop Alexander with the greatest cordiality. Some difficulty was caused by the necessity of having two interpreters, the Bishop speaking Georgian and Russian only. One dragoman translated from English into Armenian, and the other from Armenian into Georgian and Russian. Under these circumstances, conversation was rendered somewhat difficult ; but the Archbishop's envoys explained to the Bishop the reason of their visit, and requested him to convey to the Exarch the fraternal salutations of the Archbishop. The Bishop promised to do this, and at the request of the envoys said he would welcome them to the celebration of the Liturgy on the next day (Sunday, July 4). Later, the English party visited the head of the Armenian Church in the city, Aristarches, Archbishop of Tiflis, as they bore letters to the Catholicos of Etchmiadzin, the supreme head of the Armenian Church. The Archbishop, who spoke French, welcomed the party warmly, and had a long conversation with them. He promised to send letters forward to Etchmiadzin at once to announce their arrival, and also to give them a letter of introduction to the monastery of Swanga (Sevan), which lay on their route. In the evening, at the Bishop's special invitation, they again attended Divine service at the Cathedral, and were shown by him in person the principal treasures of the church. The same afternoon the Armenian Archbishop of Tiflis returned their visit, at their hotel, and gave them the letters of introduction he had promised. It cannot but be a matter of sincere satisfaction to Churchmen at home that the Archbishop of Canterbury's representatives were received with such excessive cordiality by the ecclesiastical authorities at Tiflis, and perhaps their visit may contribute, in however small a degree, to the cause of unity, which none can fail to have at heart."

Besides training several of its own Bishops, India has now given four of its missionaries to episcopal spheres in other lands—viz., Stuart for Waiapu, Poole and Bickersteth for Japan, and now Parker for Eastern Equatorial Africa. Practical missionary experience is the best preparation for the Missionary Episcopate ; but, like Mr. Stuart, Mr. Parker has, in addition to this, the special experience of the Calcutta secretariat, an office which brings its holder into contact with civil and ecclesiastical authorities, with business matters of all kinds, and with men of varied characters and dispositions. Mr. Parker is thirty-four years of age, and unmarried.

AMERICAN BOARD.

THE accounts from China are embraced in two letters. Mr. Perkins, the writer of the second one, gives a very decided opinion as to the best kind of native agents. He says: "We have no colporteurs, and do not want any until we have men who are more anxious to do Christian work than to get the pay. It is my observation that it is very, very rarely the book which moves, or even guides, the man who buys it. It is the preacher; no, I should say the teacher—the man who patiently and lovingly takes the great truths of the Word, and, after getting them past the understanding, presses them upon the conscience. This is what we try to do in our daily chapel preaching, and especially in the station class, which now numbers eight. I cannot find any form of work which seems to me more profitable than this daily work with those who come to study our doctrine. The chief danger here is that some may come for the leaves (without fishes); but we do all we can to obviate this by granting the smallest possible allowance—six cents a day—and also working them as much as possible." That very noble types of character may be found among the Chinese is shown by Mr. Perkins' account of his teacher. He says: "A word about my teacher, who is also a daily preacher in our street chapel. He has a military button, but no other position or employment. Some time ago the proposition was made to him that he should leave our service and become the teacher of two sons of an official. The official would write his name on the list of those entitled to draw monthly pay from the Emperor, but without rendering any service; that is, his name should be an 'empty name,' or, as we should say, he would be allowed to draw money on false pretences. This is such a common thing that it is one of the recognized practices of the land. This teacher told them that it was all wrong, and he could not accept. I give him about six dollars a month; the official would have given him ten. He is poor. I was lately at his home in the country, and the floods have left him nothing of his mud-house but two little rooms. There live his wife and two children, while he works for us—I think I may say for the Lord, may I not?—and tries to save enough to keep his family alive. To such a man money is not a convenience; it is life: and yet he is generous to a fault, and I have to show him the wrong of giving too much to beggars and to others who 'borrow' of him. He is a most lovable man, and it is a delight to watch the spirit of gentleness and love in which he preaches. When we have native churches supporting such pastors we missionaries can go home."

As indicating the changes that are taking place in India, even where the people do not become Christians, an incident that comes from Madura may be mentioned. A catechist was preaching in the public street of a village when the Brahmans brought out their rugs and carpets for the catechist, and a chair for the pastor, and raised a small sum of money as a contribution. In former days these Brahmans would not have deigned even to walk the streets while people of the catechist caste were present.

Lieut.-Colonel Mark S. Bell, of the United Service Club, Simla, India, in sending a cheque, May 8, for £10 to Mr. Peet, Treasurer of the mission, Constantinople, gives this very important testimony: "I have been travelling in Eastern Turkey and Persia, and the routes taken led me through many of your chief missionary stations. By all interested in the welfare of the East the inestimable value of your society's labours cannot fail to be appreciated. Nothing can be done to reform Turkey without setting before her living models, and among these the moral, educational, and civilizing models set through the labours of your society cannot be considered to be the least, and America is to be highly congratulated on the success which, as a traveller, I have seen to have already attended her efforts to raise the peoples of Turkey."

The Rev. Joseph K. Greene, of Constantinople, thinks that the progress made among the Oriental Christians in Turkey has been so great that the missionaries should now rather concentrate their labours on the Turks themselves. In proof of this, he states the following facts: "One-fourth of the Evangelical churches are already self-supporting, and the remainder receive aid from the American Board only to the extent of from one-fourth to one-half the salary of the pastor or preacher. The annual contributions of the Evangelical Christians of Turkey for church and school purposes, and for general benevolence, average about four dollars, or from ten to twenty days' work, for every church member, male and female. All the Evangelical churches are under the charge of native ministers, and 66 of these ministers are pastors. The seven Evangelical churches among the Bulgarians have for some years had an Evangelical Alliance, which annually deliberates on matters

pertaining to the common work, and has itself shown not a little activity in spreading the Gospel among the Bulgarians. The Evangelical churches in different parts of Asia Minor have formed four ecclesiastical associations, called Unions. These Unions have written constitutions, officers elected annually, and annual meetings, and to them belong the hearing of all cases of appeal from the local churches, the organization of new churches within the bounds of the Unions, the ordination of pastors, and the examining and licensing of candidates for the ministry. The missionaries are corresponding or honorary members of the Unions, but have no vote, and for many years have exercised no ecclesiastical authority. Two of these Unions of Evangelical churches have already undertaken, in a small way, the work of Home Missions, and, as the Unions increase in strength and experience, they will assume more and more control of the strictly evangelistic operations in Turkey." After giving statistics of the schools and the distribution of Christian literature, Dr. Greene observes: "Thus the results of Evangelical labour in Turkey—results seen in the number of converts and organized churches and a recognized Protestant community, in common schools, high schools, girls' boarding schools, theological schools and colleges, and, finally, in the preparation of an extensive religious and educational literature—are such that, so far as the reformation of the Oriental Christians is concerned, the work might ere long well be left to the efforts of the Evangelical churches and communities already existing, supplemented for a while, as those efforts would need to be, by grants-in-aid from the Board. Let it be added, that the influence of the Evangelical movement on the Oriental churches themselves has already been very marked. Pictures have almost or quite disappeared from many Oriental churches, particularly from the Armenian churches; pilgrimages have greatly decreased; less prayer is offered to the Virgin Mary and the saints, and more prayer to Christ; less regard is paid to traditions, and more to the Scriptures; in some places the Armenians themselves have established Sabbath-schools for the study of the Bible; increased attention has been given to the education of the Oriental clergy, and common schools have been greatly multiplied and improved; there has been a marked decrease of the spirit of intolerance; Armenians, Greeks, and Protestants now live, side by side, on friendly terms, and in some places Protestant pastors have been invited to preach in Armenian churches. In short, it is quite possible that in the end the indirect influence of the Evangelical movement in Turkey may exceed its direct influence."

The permeating force of Christian truth is observed also in other countries as well. One of the missionaries in the Madura district, India, speaks as follows of the impression one gets by evangelistic work of the wide and deep influence of Christianity upon Hindu society: "To those who engage in this work it is evident that Christianity and Western civilization have been widely and deeply influential during the last few years in moulding Hindu society. The old idea of polytheism is rapidly giving way to monotheistic conceptions. It is true that many try to harmonize these conceptions with idolatry; but the two cannot possibly long exist together, and idolatry will in time be relegated by all even as it is by the educated Hindu, to the class of effete and antiquated things. The strong grip of caste is also relaxing, and people are not so isolated and sectional in their feelings as they once were. At least, this is true of the central towns. Literature of various kinds is being spread, especially through the town of Madura. Several copies of the Theosophical paper are taken, but it is doubtful whether purely atheistic newspapers are read in town or district to any extent. Such are not adapted to attract the native mind, which is naturally religious. Theosophy also has been waning in its influence ever since the collapse of its priestess at Madras."

The accounts from Japan continue to be encouraging. The report of the Kobe station in Japan for the past year gives the present number of churches as ten, of which nine are self-supporting, with sixteen out-stations. The results have been somewhat less than for the previous year, occasioned in part probably by the prevalence of cholera during the summer and autumn, and of small-pox later. But since February, the missionaries report a manifest change for the better, "new inquirers springing up on every hand, and chiefly from among the upper classes of society." Depression in all sorts of business has affected the contributions. But the Bible School for Women at Kobe is flourishing, with eighteen students, all that can be accommodated, most of them women from a distance, and more are eager to enter if there were room. The churches are becoming more and more interested in

the school, making frequent applications for the admission of women, while several gentlemen have sent their wives for instruction. A majority of the women are self-supporting. These women become very useful as teachers of the people. The Girls' School has had 101 under instruction, of whom forty-five were church members, and several more are applicants for church membership. A notable event of the year was the celebration of the tenth anniversary of the school, which was honoured by the presence of the Governor and his staff. A marked providence was the protection of the school during the fatal prevalence of cholera and small-pox for several months. The missionaries are encouraged to hope and pray for yet larger things in this line for the daughters of Japan.

Evangelical Alliance.

RYDE CONFERENCE,

SEPTEMBER 21-23.

THE programme for the approaching Conference at Ryde has been completed, and we give below the arrangements as to the various meetings. It is expected that a large number of members from various parts of the kingdom will be present, and the Council ask for the prayers, especially of those who may not be able to attend, that this gathering may be richly blessed.

All the Meetings will be held in the Town Hall, Ryde.

TUESDAY, SEPTEMBER 21.

CONVERSATIONS at 6.30 P.M.—PUBLIC MEETING at 7.30 P.M. General CARR TATE to preside. Address of welcome, on behalf of the Local Committee, by the Rev. J. W. Watts, M.A., Ryde. Responsive Address on behalf of the Council and the Visitors generally. Address by the Rev. J. G. Gregory, M.A., Vicar of Emmanuel Church, Brighton. Subject—"Real Catholic unity contrasted with Roman Catholic uniformity." Address by Lieut.-General Field, C.B., Secretary. Subject—"The Evangelical Alliance—its principles and work."

WEDNESDAY, SEPTEMBER 22.

MORNING, 10 o'clock—DEVOTIONAL MEETING. Chairman, Rev. J. SAUNDERS, B.A., Minister of the Congregational Church, Ryde. 11 to 1 o'clock.—CONFERENCE. Chairman, DONALD MATHERSON, Esq. "The Annual Address," by the Ven. Archdeacon Richardson, M.A., London. Subject—"The Love of God perfected in us." "The Practical Resolutions," to be read and enforced by the Rev. William Stacey, Congregational Minister, Street, Somerset. Brief abstract of the Annual Report to be presented by one of the Secretaries.

AFTERNOON, 3 o'clock.—CONFERENCE. Chairman, General Sir ROBERT PHAYRE, K.C.B. Address by the Rev. J. Murray Mitchell, M.A., LL.D. Subject—"Christ the Light of the World." Addresses by the Rev. James Douglas, M.A., Baptist Minister, Brixton, and the Rev. R. Allen Davies, Ventnor. Subject—"Christian dogma essential to vital religion."

EVENING.—PUBLIC MEETING at Half-past 7 o'clock. Chairman, the Right Rev. Bishop CHENTHAM, D.D. Address by the Rev. John Stoughton, D.D., London. Subject—"Unity of Faith." Address by the Rev. D. MacEwan, D.D., Presbyterian Church, Clapham. Subject—"What we owe to the Reformation."

THURSDAY, SEPTEMBER 23.

MORNING, 10 o'clock.—DEVOTIONAL MEETING. Chairman, the Rev. W. H. REDKNAP, Incumbent of St. James's, Ryde. 11 to 1 o'clock.—CONFERENCE. Chairman, J. HOLT SKINNER, Esq. Address by the Rev. D. Brown, D.D., Principal of Free Church College, Aberdeen. Subject—"The Scepticism of the day—what it is, and how to meet it." Address by the Rev. J. Angus, M.A., D.D., Principal of Regent's Park College, London. Subject—"Work which the Evangelical Alliance may take up with advantage." Address by the Rev. J. A. Wylie, LL.D., of Edinburgh. Subject—"The present position, policy, and prospects of the Papacy."

AFTERNOON, 3 o'clock.—OPEN AIR GATHERING, at St. John's House, by kind invitation of General and Mrs. Carr Tate. (In the event of unfavourable weather, this meeting will be held in the hall attached to the house.) Subjects of Addresses—(1) "Foreign Missions," by the Rev. E. E. Jenkins, M.A., Wesleyan Mission, and the Rev. W. T. Storr, B.D., Sandown; (2) "Union of heart amongst Christians essential for the Evangelization of the World," by the Rev. A. M. W. Christopher, M.A., Rector of St. Aldate's, Oxford, and formerly Principal of the Martiniere, Calcutta.

EVENING.—PUBLIC MEETING at 7 o'clock. Chairman, Sir W. MCARTHUR, K.C.M.G. Addresses by the Rev. F. Baldey, Vicar of St. Simon's, Southsea, and the Rev. H. E. Brooke, of Dovercourt. Subject—"Holiness—the purpose and will of God: how this is accomplished in the believer."

At the close of this Evening's Meeting a UNITED COMMUNION SERVICE will be held, commencing at 8.30.

Members of the Alliance and other friends of Christian union intending to be present at the Conference are requested to communicate with the Secretaries in London as early as possible.

The following is a list of the Local Committee of Arrangements:—

Tate, General Carr, <i>President</i> .	Redknap, Rev. W. H., Ryde.	Mouton, Rev. L. C. A., Sandown.
Jacobs, Mr. W., <i>Treasurer</i> .	Sall, Rev. Dr., Ryde.	Shaw, Rev. A. H., Sandown.
Morphey, Mr. T. W., <i>Secretary</i> .	Saunders, Rev. J., Ryde.	Southall, Rev. G., Sandown.
Cass, G. R., Ryde.	Simonds, J. B., Ryde.	Storrs, Rev. W. T., Sandown.
Dashwood, T., Ryde.	Skinner, J. Holt, Ryde.	Tidswell, A., Sandown.
Davis, Rev. W. S., Ryde.	Warner, Rev. G., Ryde.	Cole, Rev. Harry, Shanklin.
Eglinton, Rev. J., Ryde.	Watts, Rev. J. W., Ryde.	Pettitt, Rev. W., Shanklin.
Godfrey, G., Ryde.	Chestham, The Rt. Rev. Bishop,	Davies, Rev. H. Allen, Ventnor.
Herbert, W., Ryde.	Cowes.	Drew, Rev. J., Ventnor.
Holden, Rev. J. W., Ryde.	Sparks, Rev. G., West Cowes.	Fogwell, Rev. A. F., Ventnor.
Hopgood, Rev. R. J., Ryde.	Thwaites, Rev. H. G., Newport.	Redhead, Rev. J., Ventnor.
Johnston, Dr., Ryde.	Tressider, Rev. H. J., Newport.	Stewart, Colonel, Ventnor.
Knight, Rev. J. S., Ryde.	Allin, Rev. S., Sandown.	Blathwayt, Rev. R., Totland Bay.
Lloyd, Rev. Isaac, Ryde.	Birney, Colonel, Sandown.	Dicker, Rev. A. C., New Church.
Minter, J., Ryde.	Blora, W. L., Sandown.	Harrison, Rev. Jno., Niton.
Palmer, Capt., Ryde.	Griffith, Rev. A. J., Sandown.	Robinson, Rev. G. A., Fresh-
Peters, E. H., Ryde.	Jacob, Rev. T. W. H., Sandown.	water.

ANNUAL INVITATION FOR THE WEEK OF UNITED AND UNIVERSAL PRAYER, AT THE COMMENCEMENT OF THE YEAR,

JANUARY 2-9, 1887.

THE following invitation and programme of subjects prepared by the Council of the British Evangelical Alliance has been approved and adopted by the various foreign branches, and is now being circulated throughout the world. Christians everywhere are earnestly requested to assist in extending the observance of this annual concert in prayer:—

Beloved Brethren in Christ,—This is the fortieth time that we have the privilege of inviting our fellow-Christians throughout the world to set apart a week for united prayer.

In view of the past thirty-nine years, we have abundant cause of thanksgiving for the large amount of blessing which the Lord has vouchsafed in connexion with the annual concert of prayer. Year by year the number of those who have thus united in supplication has gone on increasing. Year by year testimonies have been multiplying which prove how largely the season of common supplication has been blessed to the refreshment and enlargement of believing hearts, as well as to revivals of religion in many lands. To Him who heareth prayer be all the glory!

Never was prayer more needed than at the present time. The state of the Church and the state of the world alike call for fervent and abundant supplication. We have come on "perilous times." We see "distress of nations." There is much of insubordination and lawlessness in various countries. In nearly all lands there is much suffering, on account of the stagnation of trade. In Europe there have been ominous threatenings of war. Most nations are called to solve political problems of great perplexity. As Christians, we must call to mind the promises given to prayer, and the special promises given to united prayer. "Call upon Me," says the Lord, "in the day of trouble; I will deliver thee, and thou shalt glorify Me."

While there is thus much cause of anxiety, which should make us feel that only God can be "a very present help in trouble," there are also signs of the times which are greatly fitted to cheer and encourage us. Among these none are more remarkable than the quickening of the missionary spirit, the amount of blessing which is graciously granted to the evangelizing of the nations, and the "great and effectual doors" which are so wonderfully opening to us. Therefore, with fervent supplication, let us mingle hearty thanksgiving to the Father of mercies and God of all comfort.

Is not the Lord now working as of old, when He gave the promise—"I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of Hosts" (Haggai ii. 7.)

We remain, in brotherly love, on behalf of the Evangelical Alliance, yours faithfully.

[Signed by the Representatives of the British and other Organizations of the Evangelical Alliance.]

TOPICS SUGGESTED FOR EXHORTATION AND PRAYER.

The following subjects are suggested for general adoption, in order that the supplications of the Lord's people may be of one accord during the week; but the varying circum-

stances of different countries where meetings are held may necessitate either amplification or alterations in detail :—

SUNDAY, JAN. 2.—Sermons :—" O Thou that hearest prayer, unto Thee shall all flesh come."—*Psa. lxxv. 2.*

MONDAY, JAN. 3.—Praise :—For rich spiritual blessings ; for the long-suffering grace of God ; for manifold temporal blessings, private and public ; for many tokens of the mighty working of the Holy Ghost, both at home and abroad ; for the increase of Missionary zeal among Jews and Gentiles ; and for new openings for the spread of the Gospel in many lands. For the preservation of peace among the nations of Europe. *Psa. cxl. : Luke i. 67—79 ; Deut. xxxii. 1—14 ; Psa. cxvi. ; 1 Chron. xvi. 1—34 ; Psa. cvii. ; 1 Chron. xix. 9—20.*

TUESDAY, JAN. 4.—Humiliation :—For personal sins, family sins, and national sins ; for the spread of unbelief, and of atheism, in various quarters ; for the fearful extent to which "the lust of the flesh, the lust of the eye, and the pride of life" still prevail ; for the large amount of cruelty, intemperance, licentiousness, and all immorality ; for the formalism of many, and the cold indifference of others ; for unseemly divisions and lack of love among those who are brethren in Christ. *Psa. li. ; Jerem. xiii. 15—27 ; Philipp. ii. 5—16 ; Ezra ix. 1 to 15 ; 1 Cor. v. ; Jude 1—16 ; 1 Cor. ii. 1—10.*

WEDNESDAY, JAN. 5.—Prayer for the Church :—That the people of God may know their high calling and responsibility ; that they may be filled with the Spirit, bring forth the fruit of the Spirit, and labour aggressively for the conversion of souls. That grace may be given to all pastors, teachers, and preachers, to proclaim the Word in its simplicity and fulness, and that the Lord may open the hearts of men to receive it. That believers may walk in fellowship and holy love, remembering that they are one body in Christ, and every one members one of another. *John xvii. 14—26 ; Ephes. i. ; 1 Thess. i. ; 1 Kings viii. 22—26 ; John xv. 12—21 ; Luke vi. 17—36 ; Ephes. iv. 1—16 ; Matt. vi. 5—34.*

THURSDAY, JAN. 6.—Prayer for Families :—That family love may be sanctified—husbands and wives walking together as fellow-heirs of the grace of life, and training their children in the nurture and admonition of the Lord. That the young may be early drawn to Christ and kept from the evil that is in the world. That great grace may be given to all teachers of youth ; that the blessing of God may rest on all universities, colleges, and schools. For all Christian Associations of young men and young women. For the affiliated. For the better observance of the Lord's-day, and the more extensive study of the Word of God. *Deut. vi. 1—15 ; Prov. iv. ; Ephes. vi. 1—18 ; 1 Chron. xvii. 16—27 ; 2 Tim. i. 1—14 ; Colos. iii. 12—25 ; Isai. xii.*

FRIDAY, JAN. 7.—Prayer for Missions :—That the Church of Christ may recognize the glory of the commission to "preach the Gospel to every creature," and may feel it a privilege to make sacrifices that it may be fulfilled. That far greater zeal for the Divine glory, and far more pity for the perishing, may be imparted by the Holy Ghost to all the people of God. That faithful labourers may be greatly multiplied ; that all converts may be comforted, and made useful in seeking the salvation of souls. That the hearts of the unconverted may be opened to receive the truth ; and that the time may soon come when, as is written in the holy prophets, the Spirit shall be "poured out like floods upon the dry ground," and "the desert shall rejoice and blossom as the rose." *Acts. ii. 29—41 ; Isai. xlii. 1—8 ; Matt. ix. 36—38 ; Rom. xi. 25—36 ; Isai. xxxv. ; Eccles. xi. ; Isai. xlii. 1—16 ; Acts x. 34—48.*

SATURDAY, JAN. 8.—Prayer for Nations :—For the outpouring of the Holy Spirit upon the nations. For rulers and all in authority ; for just and equal laws ; for righteous administration. That all forms of lawlessness may pass away, and men live quiet and peaceable lives in all godliness and honesty. For peace between nations ; the removal of international and class antipathies and jealousies. For the abolition of slavery, the opium trade, and all immoral traffic. For the protection of women. For the blessing of God to rest upon all efforts to remove the curse of intemperance. For the cessation of persecution for conscience sake, and of all oppression. For God's ancient people Israel. *Psalms lxxvii. and xevi. ; Joel ii. 23—32 ; Rom. xiii. ; 1 Thess. v. 12—24 ; Zeph. iii. 14—20 ; Rom. xiv. ; Matt. vii. 1—12 ; 1 Peter ii. 13—25 ; Hosea xiv.*

SUNDAY, JAN. 9.—Sermons :—" Thy Kingdom come."—*Matt. vi. 10.*

The following special requests to all who receive the Week of Prayer programme : (1) Please endeavour to bring the Lord's people together—few or many—for united prayer daily during the week ; (2) circulate the programme widely, to increase the number of meetings ; (3) kindly forward brief account of meetings held, to the Secretaries of the Evangelical Alliance, 7, Adam Street, Strand, London.

NEW MEMBERS.

THE following persons have been unanimously admitted to membership by the Committee of the Council :—

Rev. S. L. Dixon, Worthing.
Mrs. Dixon, Worthing.
Miss Tottie, Worthing.
Miss Dawes, Worthing.
Rev. W. H. Ranken, Surbiton.
Mrs. Ranken, Surbiton.

Miss Legge, Surbiton.
Chas. Grimm, Esq., Surbiton Hill.
Mrs. Chas. Luek, Surbiton.
Mrs. Odell, Surbiton.
Miss R. Fitch, Surbiton.
Miss Burrup, Surbiton.
Mrs. Crosthwaite, Surbiton.
Miss Boyce, Windsor.
W. R. Walker, Esq., Leicester.
Miss Walker, Leicester.

Rev. Canon Gibbon, Harrogate.
 Mrs. Telfer Smith, Harrogate.
 Miss Swaby Smith, Harrogate.
 Rev. J. Briddall, Harrogate.
 Rev. Fox Thomas, Harrogate.
 Rev. E. T. Walsh, Harrogate.
 Mrs. Atkinson, Harrogate.
 Miss S. T. Atkinson, Harrogate.
 Miss H. G. Atkinson, Harrogate.
 Mr. Jas. Gardner, Antrim.
 Rev. M. Hands, Harrogate.
 P. Haines Wilkinson, Esq., Harrogate.
 Professor Williamson, Dublin.
 Mrs. Williamson, Dublin.
 Mrs. Birch, Harrogate.
 Miss M. Birch, Harrogate.
 Miss E. E. Birch, Harrogate.
 Mrs. Thompson, Harrogate.

Dr. Orlando Jones, Harrogate.
 Mrs. Jones, Harrogate.
 Mrs. Burham, Harrogate.
 Mr. G. Edmondson, Briercliffe.
 Mrs. F. Paul Horsfall, Burley-in-Wharfedale.
 Mrs. David Stansfield, Ilkley.
 Mrs. Lomas Thomas, Ilkley.
 Mrs. Hinchliffe, Euxter.
 Rev. T. G. Davy, Norwich.
 Rev. L. M. White, B.A., Cromer.
 Wm. Cooke, Esq., Norwich.
 Mrs. Cooke, Norwich.
 Miss E. Cooke, Norwich.
 W. T. Paton, Esq., London.
 Mrs. Lewis, London.
 Miss S. H. Bayles, York Town.
 Rev. Jas. Douglas, M.A., Clapham.
 Mrs. McKelvie, Hampstead.

DEPUTATION WORK.

On the 19th July, Lieut.-General Field visited Surbiton, where, through the kindness of the Rev. W. H. and Mrs. Ranken, a large party of friends had been gathered together on the Vicarage lawn to hear an address on the principles and work of the Evangelical Alliance. Many present had not previously been acquainted with the extended operations of the society through the foreign branches and the Week of Prayer in almost every country. The interest excited was great, and it found expression in contributions to the funds, and by some giving their names for membership.

In the early part of the year, General Field had paid a flying visit to Harrogate, and held one meeting to introduce the Evangelical Alliance. On that occasion a promise of a second visit had been given, and on the 22nd of July, in fulfilment of this, he again visited that place. Four days were spent in the endeavour to enlist the sympathy of Christian friends in the aims and objects of the Alliance, and the visit was brought to a close at a public meeting in Albert Hall on the evening of the 25th.

During his stay at Harrogate General Field gave addresses for the Young Women's Christian Association, the Army Scripture Readers' Society, at a weekly and noon-day prayer meeting, also in a mission hall; and on the Sunday afternoon he preached in the open air to several hundreds of people. The public meeting was crowded, and the feeling manifested was very warm towards the Evangelical Alliance. The chair was occupied by the Rev. G. O. Brownrigg, Vicar of St. Mary's, who was well supported on the platform by some of the clergy and ministers; and several who could not be present sent messages of regret. The address embraced the whole work of the Evangelical Alliance

in its various operations in this country and in foreign lands. The blessed results following the observance of the Week of Prayer; the formation of branches of the Evangelical Alliance in China, Japan, and other parts of the great mission field; the happy effect produced upon native Christians in the reception of Alliance principles; and the great blessing that has rested upon the efforts put forth on behalf of religious liberty, were all dwelt upon, and the address concluded with an account of the recent persecutions in Turkey and Syria.

The Rev. Fox Thomas proposed that a branch of the Evangelical Alliance should be formed at Harrogate, and the Rev. M. Hands seconded the same. The Rev. Mark Rowntree supported the proposal, and when put to the meeting by the Chairman, it was carried unanimously. A vote of thanks was then passed to the Chairman and General Field, and a collection made at the door, while many of those present came forward and expressed their desire to become members of the Evangelical Alliance.

On the 27th General Field proceeded to Ilkley, and gave an address at a drawing-room meeting which had been kindly convened at the Vicarage. It was well attended, and friends expressed much interest in the account given. This also was a second visit to Ilkley, a previous one having been made last January.

Mr. Arnold visited Cromer on July 20, when the Dowager Lady Buxton kindly convened a drawing-room meeting at Colne House. A large number of Christian friends responded to the invitation, and the Secretary had the opportunity of explaining the principles and the work of the Alliance. Although many of those present were

members of the Alliance, much interest was awakened by the address, and expressions of sympathy were evoked by the reference to the persecuted Christian converts in Turkey, whose case still claims the anxious interest of the Alliance. In answer to a request for information, Mr. Arnold briefly explained the origin of the Annual Week of United Prayer at the commencement of the year. In 1846, one of the resolutions adopted at the formation of the Alliance called upon the members throughout the world to set apart the week commencing with the first Lord's-day of January in each year as a season of special and united prayer. This Week of Prayer was regularly observed, and it was some eleven years afterwards that the Lodia missionaries in India made a special request to the Council of the Alliance to extend and en-

large the scope of their annual invitation for the Week of Prayer, so that it might be addressed not only to members and friends of the Alliance, but to all Christians throughout the world. This suggestion was adopted, and the Week of Prayer has since become universal, being observed in all lands. The annual invitation and programme of subjects issued in the name of the whole Alliance is now translated into a great variety of languages, thus enabling native Christians in various parts of the mission field to enter fully into the spirit of this union in prayer.

On August 17, Mr. Arnold visited the Isle of Wight to confer with the local Committee regarding the final arrangements for the approaching Conference in Ryde. Much interest is being awakened in the matter throughout the island.

CONTRIBUTIONS RECEIVED FROM JULY 19 TO AUGUST 18, 1886.

s. d. d.		s. d. d.		s. d. d.	
M. H. White, Esq.	1 1 0	J. G. Robinson, Esq.	0 5 0	Rev. G. A. P. Arbuthnot	0 10 0
Ordnance Subscriptions, per		G. C. Courthope, Esq.	1 1 0	Mrs. H. N. Stokes	0 5 0
Rev. F. W. Jordan	10 10 0	Miss Stuart	0 5 0	Rev. E. J. Edwards	0 2 6
Rev. W. and Mrs. Wingate	0 5 0	Rev. J. H. Brühl	0 2 0	Mrs. Sawyer	0 2 6
R. Burton, Esq., and Mrs.		Rev. W. H. Johnston	0 10 0	Mrs. Donald Fraser	0 10 0
Burton	1 1 0	Miss Gordon	0 5 0	F. Crafer, Esq.	2 0 0
Thos. White, Esq.	0 2 6	C. H. Bondfield, Esq.	0 10 0	H. Brown, Esq., M.A.	1 1 0
The Misses Kinnison	0 10 0	Miss A. Low	0 5 0	Mrs. Wm. Bailey	1 0 0
Mrs. Clarke	0 5 0	Captain Sheffeld	0 5 0	Rev. F. Tucker	0 5 0
Collection at Drawing-room		R. Noble, Esq.	1 1 0	Miss Lambert	0 2 6
Meeting at Barton	3 8 9	E. C. Stockton, Esq.	0 10 0	Jas. Wilson, Esq.	1 0 0
H. J. Legge, Esq.	1 1 0	Rev. Canon Farnet	0 10 0	Rev. G. W. Arncliffe	0 10 0
Miss Harrop	0 2 6	Miss Farnet	0 10 0	A. K. West, Esq.	1 1 0
Miss Fraser	0 10 0	Mrs. Fisher	1 1 0	Rev. W. Courtneil	0 5 0
Mrs. James	0 5 0	C. Hart, Esq., and Mrs. Hart	2 2 0	H. Sugg, Esq.	1 1 0
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Chas. Grimm, Esq.	0 5 0	Rev. W. Bruce	0 10 0	Rev. H. E. Brooks	1 0 0
Miss Wingate	0 5 0	Lady Lyett	1 1 0	A. L. Spence, Esq., and Mrs.	
Mrs. Gritton	0 5 0	Miss Llewellyn	0 10 0	Spence	0 5 0
Collection at Drawing-room		E. Liveridge, Esq.	0 10 0	R. Walters, Esq. (Mountain)	2 0 0
Meeting at Cromer	8 0 0	Rev. C. Ough	0 2 6	General Sir R. Meade	1 1 0
Wm. Cooke, Esq.	0 10 0	E. Thomas, Esq.	0 10 0	Mrs. and Miss Dickenson	1 1 0
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Colonel Rowlandson	1 1 0	Mrs. Cumming	0 10 0	Miss Murray-Gartshore	0 10 0
Colonel Stevens	0 5 0	Miss Cumming	0 2 6	Rev. W. and Mrs. Williams	0 10 0
Mrs. Harrop and Miss Holmes	0 5 0	F. Baines, Esq.	1 1 0	Wm. Reid, Esq.	1 1 0
Mrs. Sutton	1 1 0	G. R. Killick, Esq.	0 5 0	Mrs. A. M. Paglen	0 10 0
The Misses Sutton	0 5 0	Wm. Stewart, Esq., M.A.	2 2 0	G. W. Moultrie	1 1 0
Miss Mason	1 1 0	H. B. Walker, Esq.	1 1 0	Miss A. H. Gurney	0 2 6
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Miss Bayles	1 1 0	Rev. F. H. Macdonald	0 5 0	Mrs. Hensfield	1 1 0
Mrs. Jas. Paton	1 0 0	Col. and Mrs. Aldworth (2 yrs.)	0 10 0	Mrs. J. Asbury Bailey	1 1 0
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Jno. Napier, Esq.	1 1 0	Chwyck	2 0 0	Thos. Crawford, Esq.	1 1 0
Rev. T. J. Clarke	0 2 6	Rev. Canon Gibbon	1 1 0	Miss Wren	0 10 0
Rev. Prof. Legge	0 10 0	Mrs. Bainbridge	1 1 0	Rev. J. Paton	0 10 0
Mrs. Odell	0 5 0	Miss Swaby Smith	0 5 0	Miss Evans	1 1 0
D. S. Haslock, Esq., and Mrs.		Rev. J. Brittain	0 10 0	Miss Hore	0 5 0
Haslock	1 1 0	Mrs. Jno. Gardner	0 2 6	Rev. N. Hynes	0 5 0
Miss A. Ruston	0 1 0	Mr. G. Edmondson	0 4 0	M. C. Leite Roma, Esq.	0 2 6
J. Rogers, Esq.	0 5 0	Mrs. Burnham	0 2 6	Rev. G. and Mrs. Muller (2	
Miss Lowndes	0 2 6	Mrs. Telfer Smith	0 5 0	years)	4 4 0
Rev. F. and Mrs. Fletcher	0 5 0	Mrs. Thompson	0 2 6	Mrs. Trill	0 10 0
D. Paton, Esq.	2 0 0	Mr. F. Peel Horsfall	0 2 0	Lady Low	1 0 0
Wm. Moore, Esq.	0 10 0	Mrs. David Stanfield	0 2 0	Miss Low	0 10 0
W. H. Peters, Esq.	2 0 0	Collection at Drawing-room			
W. W. Coulbourn, Esq.	1 1 0	Meeting at Hkley	1 1 0		
Richard Davies, Esq.	1 1 0	Leicester Subscriptions, per			
Mr. and Mrs. Haines	0 5 0	Mrs. Walker	6 9 6		
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T. M. Bainbridge, Esq.	1 1 0	Whitby Subscriptions, per Rev.			
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J. D. Lamb, Esq.	0 5 0	Balance of Collection at Public			
Mrs. Tait Williamson	0 2 6	Meeting at Harrogate	0 10 0		
Sir Edward Baines	1 1 0	Miss Wright	0 2 6		
W. Whytehead, Esq.	0 10 0	Rev. P. Colbourn	0 5 0		

PER COLLECTOR.

W. Williams, Esq.	0 5 0
Rev. Dr. White	0 10 0
Miss Macpherson	1 1 0
Rev. J. Dunlop	0 5 0

WEEK OF PRAYER FUND.

Balance of Collections at	
United Prayer Meetings,	
Aberdare	1 1 0

Alliance House, 7, Adam Street, Strand, London, W.C.

* * Remittances may be made payable to the order of either of the Secretaries, Lieut.-General Field, C.B., and Mr. A. J. Arnold, or to the Treasurer.